

DOCUMENT RESUME

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TITLE The Cultural Exchange, A Cross-Cultural and Interdisciplinary Multicultural Education Curriculum for Grades 4-8. North Country Chronicles. Teacher Manual [and] Test Booklet.

INSTITUTION Humboldt County Office of Education, Eureka, Calif.

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DESCRIPTORS American Indians; *Community Characteristics; *Cultural Awareness; Educational Objectives; Elementary Education; Junior High Schools; *Learning Activities; *Local History; *Multicultural Education; *Teaching Methods

ABSTRACT

The document presents historical data and activities for students in grades 4-8 to research and explore the ethnocultural history of Humboldt County, California. Objectives are for students to identify unique geographical characteristics of their county and how these characteristics influence ways of living, examine relationships between American Indian and European cultures in the county, analyze the perspective of an American Indian toward European cultures and of a European settler coming to the county, identify an example of prejudice or unfair treatment of a group in the county, identify ethnocultural groups and their specific contributions, identify ways in which they are part of an ethnocultural group, and demonstrate positive attitudes toward membership in their own ethnocultural groups. Numerous reproducible materials include an ethnocultural time line, brief readings on many aspects of county history and development, maps, examples of architecture, directions and information for a walking tour, a chart for comparing occupations of ethnocultural groups, readings about unique individuals in the county, and a family tree chart. A test booklet and a model for creating a similar document for any community is also included.

(KC)

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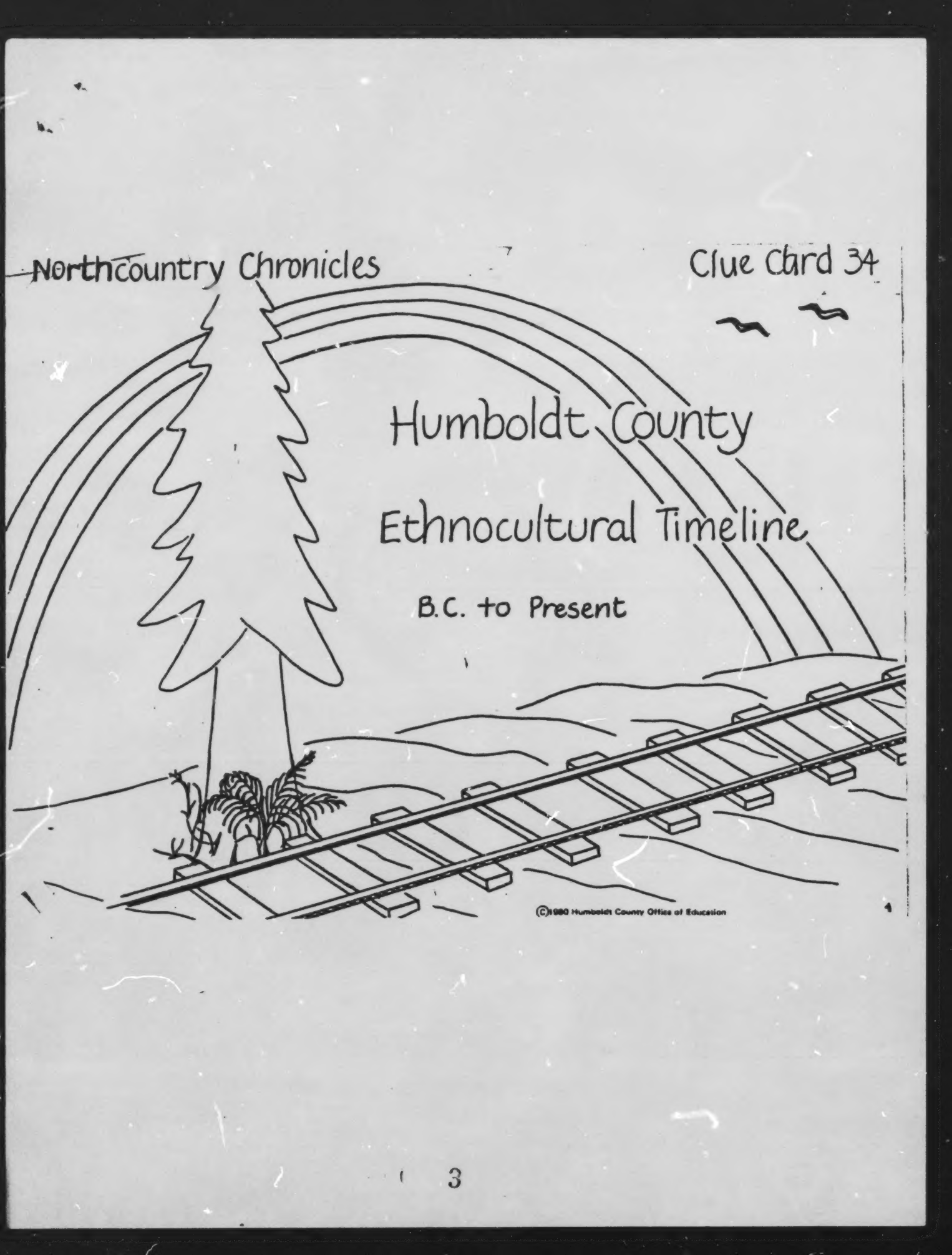
THE CULTURAL EXCHANGE, A CROSS-CULTURAL AND INTERDISCIPLINARY
MULTICULTURAL EDUCATION CURRICULUM FOR GRADES 4-8.
NORTH COUNTRY CHRONICLES. TEACHER MANUAL and TEST BOOKLET.

HUMBOLDT COUNTY OFFICE OF EDUCATION
EUREKA, CALIFORNIA

50013 404

Northcountry Chronicles

Clue Card 34



Humboldt County Ethnocultural Timeline

B.C. to Present

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Native
Peoples:

3,000 years B.C.

HUMBOLDT
COUNTY

Karok

Yurok

Hupa

Humboldt Bay

Wiyot

Sinkyone

1578

1700's

Events:

Tsurai
(Trinidad)

Yuroks see one of
the first Spanish
Explorers, Sir Francis
Drake

Tsurai

(Eureka)

Russian Fur
trappers seen by
Yuroks. (Trinidad &
Humboldt Bays hunt-

Contributions:



forest burned to
clear land for crops,
control insects,
foster hunting...



Tobacco-
used in smoking



Plants used for
medicine:

Yerba Santa... bronchitis
cascara sagrada... flu symptoms

1775

1792

Tsurai

spanish return in
search for trade items
and travel routes.
Explorers: Bruno de
Heceta & Juan Francisco
de la Bodega Cuadra.

Heceta and Bodega

Captain George
Vancouver stops off
during English
Expedition North

Tsurai

Vancouver

1848

Tsurai → . . . Gregg and Winship →

Mad River

Dr. Josiah Gregg and
Jonathan Winship travel
across the country
to the coast.

Gregg and Winship

1850

• Tsurai

Native villages were
located all around the bay
and along the rivers.
Anthropologist Alfred-Louis
Kroeber estimated there
to be 8,000 peoples
in the county.

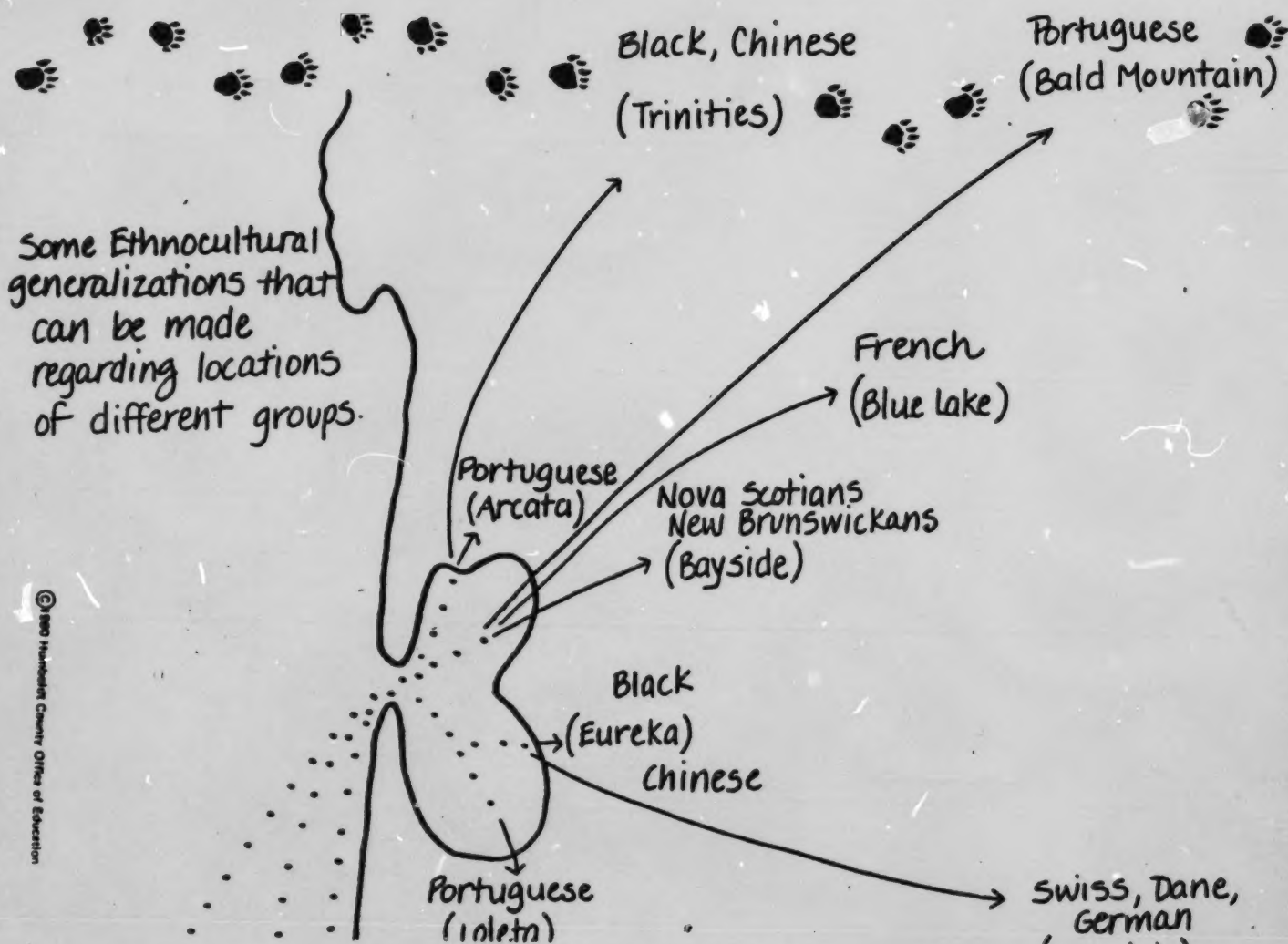
1850

Trinidad

Uniontown

Bucksport

The search for gold brought many peoples to Humboldt County from Europe and Asia. Conflicts between Native homes and Miner's Claims developed.



1860

Blacks can now
testify in court

Chinese comprise
15% of people in county.
Four-hundred-thirty-
nine Chinese are
miners between
Klamath & Humboldt
counties.

Native Americans are
forced to build roads
and farms. Children &
adults sold as slaves
all over California

Native Americans hunt
food & kill ranch livestock

The February 25th "Massacre"
on Indian Island



Village destroyed
it's people killed by white
Eureka citizens. Many
other Indian groups
around bay killed the
same night...

During the months that followed some
450 Natives were taken from their
homes (of thousands of years) to areas
called "reservations."

1861-1864 "Indian War Years" were times when the
Indian people tried to regain their
lands. A corral is constructed at Fort
Humboldt to hold 800 "Indian Prisoners."

1855

1853-1854

Black "hosteler"
(lodging supervisor)
working at

Fort Humboldt



Some blacks head for mines

1854

California Supreme Court ruling:

No Blacks or Orientals may
testify in court against whites.



1854

Many Chinese mine for gold in
Trinities near Willow Creek.

Settlement named "China Flat."

All Chinese must pay Foreign Miners



Tax

1870

1870's
Black's register to
vote



Many whites leave
the mines. Chinese
comprise 57% of
the mine workers.

1871

Frenchman Clement
Chartin begins town
of Blue Lake - Also forms
"Advocate" Newspaper
and builds hotel.

1874

Remaining Natives
are placed in separate
schools.

1875

Some Natives buy land
and form town of
Indianola

Railroads built to mills
from logging operations -
Hundreds of Chinese are
instrumental in the
construction of these
lines.... John Vance RR,
Excelsior RR, Dolbeer-Carson RR,
Eel River & Eureka RR,
Arcata & Mad River RR

Roads -

And

WILDCAT RIDGE ROAD
OLD COAST ROAD
BEAR CREEK ROAD



1865

1863

"... no Indians in public schools." (In Humboldt county.)

1865

French Immigrants
Leon Chevret and
Francis Bincaz
open "Hotel Francais"
in Arcata

1867

Federal Circuit
Court rules:
"Chinese are
ineligible for
naturalization"

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1870's
Missionaries come to Hoopa Reservation

"Treaty of Peace and Friendship"

1864..... but in 1866

Joint treaty signed
between the Native
Elders and White
Government Officials

More Natives taken
to Reservations at
Hoopa and Smith
River. Homes abandoned-
destined to become farmland

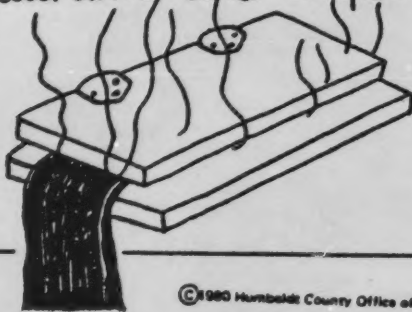
1880

1879

Chinese Exclusion Act

Californians who are concerned about the number of Chinese in state, restrict immigration from China...

Most Chinese in county now living in Eureka downtown area "Chinatown." They comprise most of the labor force in domestic service & laundries. Others own restaurants and shops...



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The number of social and different Chinese groups called "Tongs" begin to cause conflicts.

The Korbel brothers from Czechoslovakia begin lumbering operation on "North Fork" of Mad River.

The "Masons" and "Highbinders" are adversaries.....

1885

Portuguese move into
Arcata & the Ferndale
Valley as dairy operators

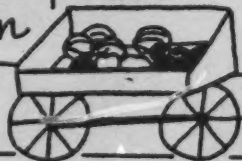


1887

1887

Dawes General Allotment Act
assigns land to heads of
Native Households

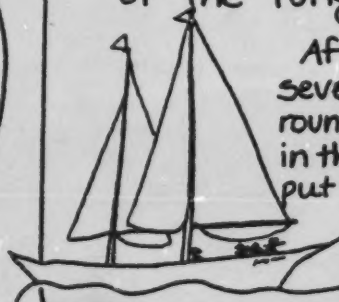
Some Chinese peddle
produce and other products
in Old Town



Chinese Expulsion

February 8th

"... The recent shootings in
Chinatown have finally taken
their toll. City Council member
David Kendall has been fatally
wounded between the crossfire
of the "tongs."



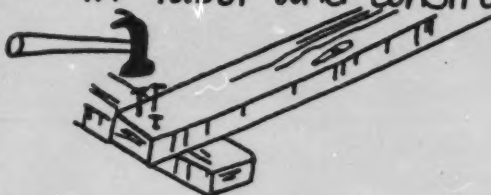
After the shooting incident,
several hundred people
rounded up all of the Chinese
in the immediate area and
put them on boats to SF.

1886

Local boycott of Chinese
cigars and shoes

1890

Blacks replace Chinese
in labor and construction



1893

Blue Lake Advocate
reports Hoopa Reservation
dance lasting several weeks
(White Deerskin Dance)

Hoopa School open with 38
children enrolled.

Native American children
return to
Public Schools in County



Italian immigrants to the Eel
River Valley introduce
wool spinning and the saffron
plant used in food dyes...



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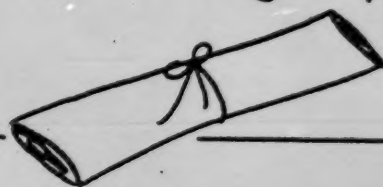
1900 - 1910

Specific news about various ethnic groups becoming more scattered...

"Indian school children sent to Indian school in Phoenix, Arizona"

Portuguese lease more ranches in Loleta and Bald Mountain for dairying.

Jack Norton Sr., local Native - American is first to receive college diploma.



1909

Japanese Art Goods store near 5th & E
DYNAMITED

1906

Port Kenyon grows with Cannery business and influx of Chinese during season...

1920 - 1940

Thomas Woods, a black millworker attracts kin from Louisiana. Many come looking for jobs. Some are encouraged to bring oysters from Louisiana.....

1924

Congress
citizenship upon
all "native born."

All prohibitions on
Natives removed from books...

1937

"Dustbowl" refugees from
Oklahoma and Arkansas
migrate to California -
Many blacks help in the
building of dry docks.



1950 - 1960

Black athletes at Humboldt State College draw other black teams to the area in battle for league title

Black families moving into the area are faced with housing discrimination and other problems



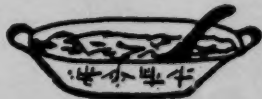
Southern United States blacks move to the west seeking better opportunities

1954

Local Chapter of NAACP formed to handle job and housing problems.

(National Association for Advancement of Colored People)

1953
Ben Chin opens Canton Restaurant



1963

Jessie Short files suit against fed. government against moneys received from timber sales on Reservations.

1970



1968

Eureka High School gets black song queen and student body vice-president.

1974

Affirmative action program begun at Humboldt and College of the Redwoods. This means a program of active recruiting of Ethnic minorities.

1968

Indian Teacher Education Program formed at Humboldt State College. Organization helps in the advancement of Native American teachers.

1974

U.S. Government grants timber sale money to Karoks. Tribes must now decide tribal membership.

1972

James A. Howard becomes first black city councilman for Eureka

1978

Diminished salmon runs on the Klamath River prompt Fed. Government to look into Native fishing on the river. Natives maintain use for "ceremonial fishing rights on

NORTHCOUNTRY CHRONICLES

**designed to foster knowledge,
appreciation and respect for the
diversity of culture in
Humboldt County**

This work was developed under a state-administered grant of federal ESEA, Title IV-C funds from the California State Department of Education, 721 Capitol Mall, Sacramento, CA 95814. However, the content does not necessarily reflect the position or policy of the Department or of the U.S. Department of Education; no official endorsement of this work should be inferred.

by

Betsy Burch Sally Botzler Cristi Burgess Linda Lord Mary Nethery Gay Sato

graphics by

WATSON'S GUIDED TOUR OF THE NORTHCOUNTRY CHRONICLES



WHAT'S IN THE CHRONICLES FOR YOU?



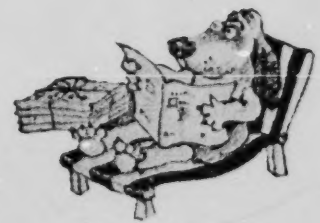
ACTIVITY PAGES (coral). These are for you, the teacher to use. Each numbered page includes an objective and a variety of exciting activities designed to facilitate student understanding of the objective.



CLUE CARDS (light blue). These are designed for student and/or teacher use (note label in upper left corner). These cards contain historical data, directions for activities, charts, craft ideas, walking tours, maps and anything else needed to complete the activities.



FILMSTRIP/TAPE. This is an exciting introduction to the ethnocultural history of Humboldt County. It contains photographs of: the unique landscape, the variety of people who live here, the pictures of the area during Euro-American settlement and it also records the current development of our county.



EXTRA! EXTRA! EXTRA! EXTRA!



HUMBOLDT COUNTY TIMELINE CLUE CARD 34. This timeline is packaged separately to be used as a reference throughout the study of the Northcountry Chronicles. We intended that it be put up around the classroom so that it is always visible for student use.



WALKING TOURS CLUE CARDS 22 and 23. The walking tours of Arcata and Ferndale provide the best learning experience if students are prepared beforehand. They should be familiar with the architectural styles and the explanations within the walking tours.

ACTIVITIES

- After viewing the filmstrip, Northcountry Chronicles, students will list five geographical characteristics of Humboldt County which are seen in the filmstrip.
- After looking at pictures of areas dissimilar to Humboldt County, students will add to the above list, three likenesses and three differences in geographical make-up.

You can find pictures of other geographical areas in your social studies book or view the filmstrip "The Shape of the State" (Instructional Media #638-A, available through HERC)

- Using the lists created above, students will individually or in small groups create dioramas of Humboldt County noting unique geographical characteristics.

Directions are found in Clue Card 1.

- Students will keep a 5-day diary of the weather in Humboldt County and in another geographical area that is different from Humboldt County.

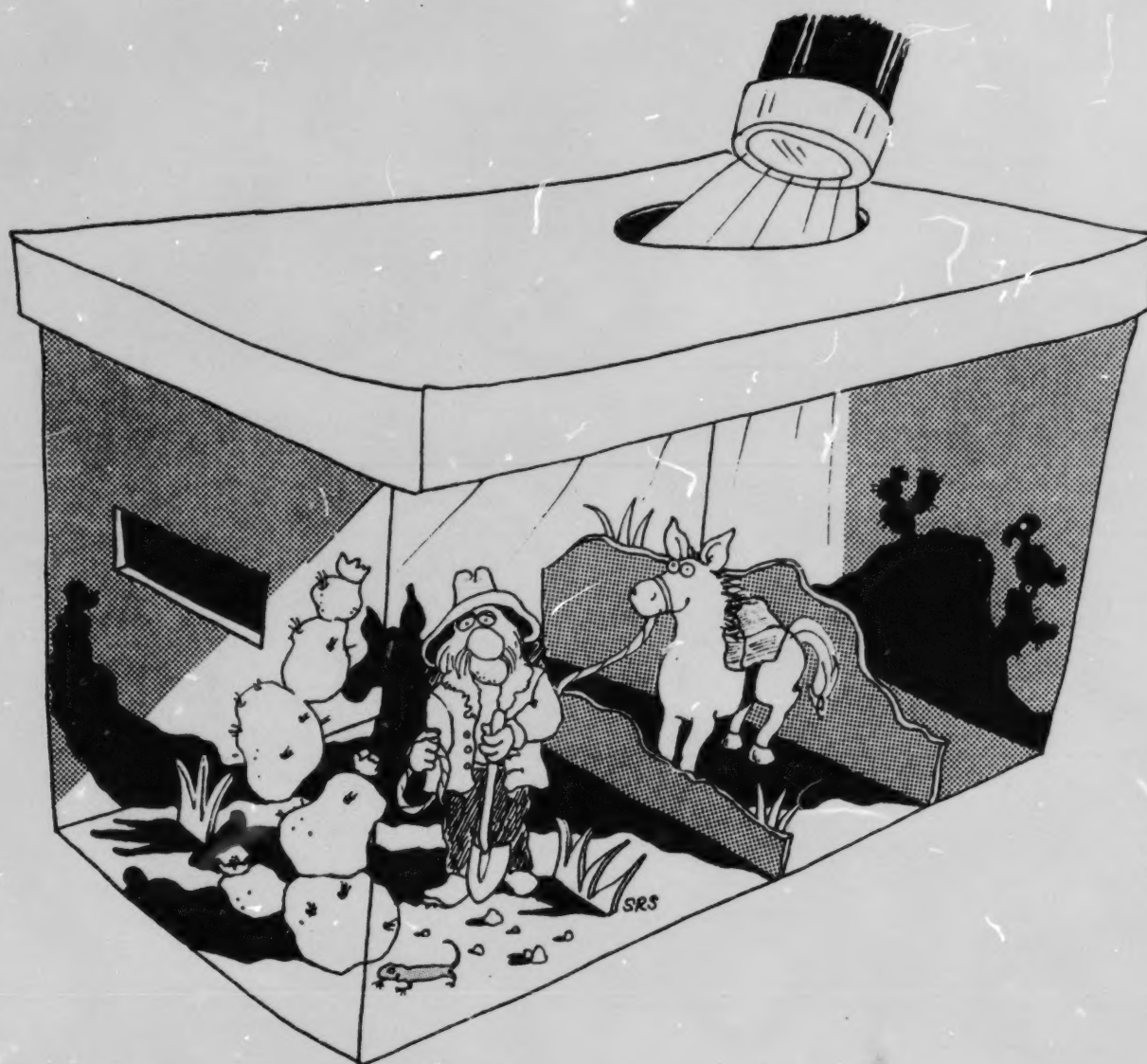
Newspaper, T.V., weather reports at home or school, personal observation are useful sources of information.

- After reviewing information gathered above students will draw three conclusions about ways in which Humboldt County weather is unique.

OBJECTIVE

The student will identify unique geographical characteristics of Humboldt County.





SHADOW BOX

A diorama is a small scene in a box. A shoe box or cardboard box may be used. Cut a small peep hole in one end and paint or draw scenery on the back wall. Adding an additional row or two of scenery, painted and then cut out, will give a 3-dimensional effect. Figures could be cut out of paper or made of clay. A flashlight or light bulb may be used to spotlight the scene and add shadows.



3-D SCENE

Another kind of diorama is a 3-dimensional scene in a shoe box lid. A close-up scene may be painted or drawn and then cut out and taped into the box. If you leave an inch extra at the bottom of the scene you can fold it back and glue that to the bottom of the box instead of taping. Use bright-warm colors for the foreground. Add more rows of scenery going toward darker-cooler colors. Make your trees and bushes get smaller as they get farther and farther away.

ACTIVITIES

- After listening to the Indian Legend "The Birth and Growth of Humboldt Bay" in Clue Card 2 , the students will illustrate the legend using the art technique shown in Clue Card 3 .
- Students will be able to identify ways of living that came about because of geographical characteristics of Humboldt County after completing the worksheet on Clue Card 4 .

Be sure to have a copy of the Humboldt County atlas as a reference (available through HERC).

- After viewing the filmstrip "Nature and the California Indian" students will choose one of the suggested activities in order to respond to the content of the filmstrip.

You will need the NICE filmstrip "Nature and the California Indian" (3.04) with suggested activities on page 14 of the accompanying teacher's guide "Time and Natural Resources" (3.01) (available through HERC).

- Students, working in small groups, will each choose a different culture group cited in Clue Card 5 , and will fill in the information asked for on this worksheet for the group they chose. Students will then come back together to discuss the question "Why do you think these culture groups chose to settle in Humboldt County?"
- After completing the above activities students will write an essay using the beginning words "If I lived in _____ there are things I do in my everyday life that I would do differently." Have students choose a place with a different climate.

OBJECTIVE

The student will identify ways the geographical characteristics of Humboldt County have influenced the ways of living here.



THE BIRTH AND GROWTH OF HUMBOLDT BAY

A long time ago there was a small grassy pool located where Humboldt Bay now lies. In this pool there were many frogs, so many that there was not food enough for all of them. They became very hungry and talked loud and long at night, calling to their friends, the Indians, for help. In those days there was a great friendship between the two peoples.

There was an old man commonly known as May-wee-Mur. May-wee-Mur went to see what was troubling the frogs after hearing them talk so much at night. The frogs told him that they wanted a bigger pool, and in return the frogs said that they would help him. They told the old man that a deer had passed that way going to the ocean to lick salt off the rocks. The old man had his bow and quiver full of arrows with him, and headed for the ocean.

When the old man came near the ocean he saw the deer licking the rocks, and the old man was able to kill it with his first arrow. While May-wee-Mur was dressing the deer, Ka-ha-mis, the Water Spirit, came close to shore in the breakers near where the old man was. Ka-ha-mis said: "I am very hungry. The sea has been so rough I have not been able to get any food. If you will give me the deer I will do much for you in your life time."

The old man was sorry for Ka-ha-mis as he, too, knew what hunger was in his younger life, and he gave the deer to the Water Spirit.

In those days the Indians used to hunt sea lions for food on the rocks toward Trinidad, and when one was killed the carcass of the animal would be towed in the water behind the Indian's sea-going canoe to the place where the entrance to Humboldt Bay now is. The carcass was then dragged across the sand and over swampy land to the place where the Indian village was located. This required a great deal of effort and consumed a great deal of time. When Ka-ha-mis saw how hard the Indians had to work to get their food, he was sorry for them. He also wanted to show his appreciation to May-wee-Mur, and decided to help the Indians.

CLUE CARD 2

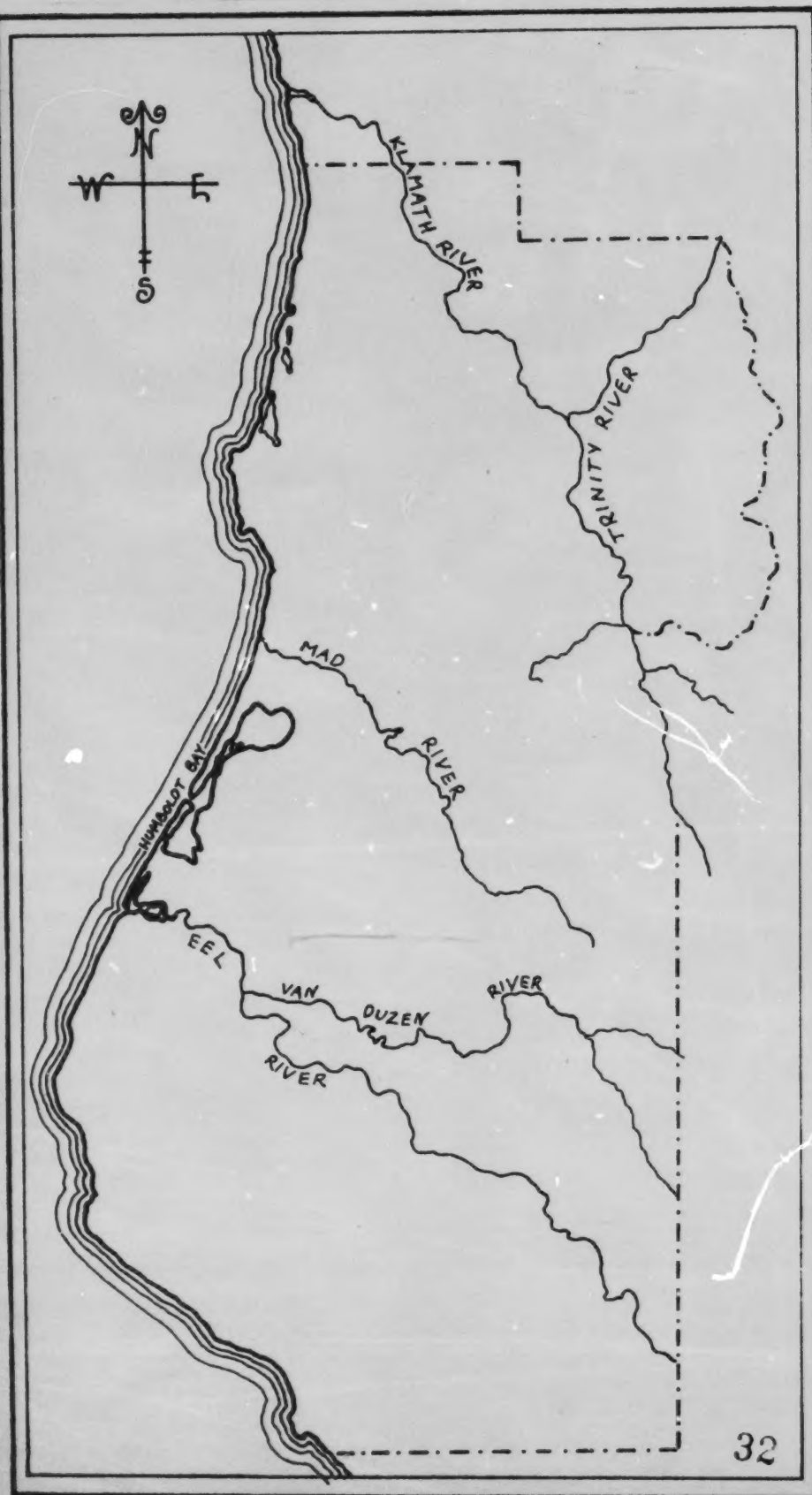
Kah-ha-mis went to the little pond and thrashed around with his great strong body many times, until it grew to its present size. He then had to connect it with the ocean. To do this he had to thrash his way back and forth between the bay and the ocean many times before he had a channel wide and deep enough for ocean going canoes to travel freely. A great earthquake occurred and a tidal wave came which further widened the entrance to the bay now known as Humboldt. Ever since the Indians had no trouble in bringing the sea lions and their canoes right up to their village. Thus, for the old man's kindness to Kah-ha-mis he was repaid many times. "It is always that way," say the Indian grandmothers.

Austen D. Warbuton and
Joseph F. Endert
Indian Lore of the North
California Coast

MATERIALS: Elmer's Glue
Black Construction Paper: 12x18
Colored Chalk

- PROCEDURE:**
1. Using a small squeeze bottle of Elmer's Glue, student will draw on a piece of black construction paper a picture depicting some part of the Indian legend he/she most enjoyed. (Use glue as you would a pencil)
 2. Allow to dry.
 3. Using colored chalk, color-in the picture.

Voila' — A beautiful work of art!!



DIRECTIONS

1. Color green all wooded areas. List jobs that developed because of the forests.

2. Color yellow all lowland areas. List jobs that developed because of this geographical characteristic.

3. Color blue all bodies of water. List jobs that developed because of this geographical characteristic.

Culture Groups	Geographic and Climate Characteristics of their Country of Origin	Common Occupations
1. Miners – “Yankees,” British, French, German from New England.		1. Miners. Farmers. Found land route to area. Established land trade routes for pack trains. Business people.
2. Chinese		2. Imported to do low-paid work in mines and service industries.
3. Scandinavian		3. Maritime – later farms, dairy- ing.
4. Italian/Swiss		4. Dairymen – farmers
5. Portuguese		5. Whaling – later commercial fishing.
6. Contemporary immi- grants from Oklahoma and Arkansas.		6. Lumber – dairy jobs.

ACTIVITIES

- After examining the two maps found in Clue Card 6 , the students will complete Clue Card 7 , showing the physical relationships between Native American areas, white settlements, and the boundaries of the Hupa reservation.
- Using their completed map and the questions on Clue Card 8 , list at least three conclusions about the interrelationships between European settlers and Native Americans resulting from land redistribution.
- Students will view the NICE filmstrip "European influences on North American Indians" (5.04, available through HERC). Students will summarize what they learned from the filmstrip.

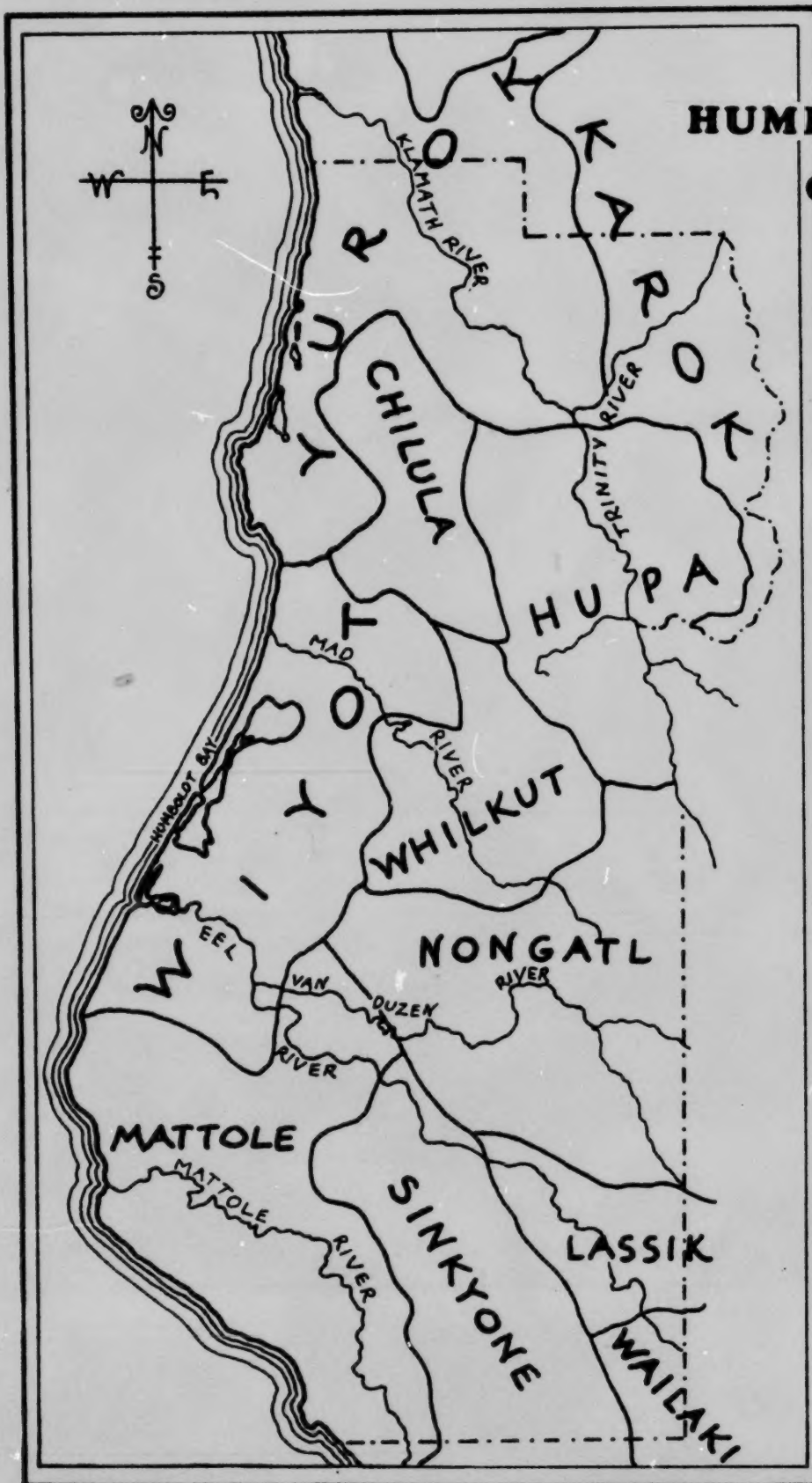
Teacher can reread filmstrip dialogue (Teacher Guide 5-02) to promote student discussion.

- Students will explore a part of the Native American culture by choosing a suggestion from Clue Card 9 .
- Students will explore a part of the Euro-American culture by choosing a suggestion from Clue Card 13

OBJECTIVE

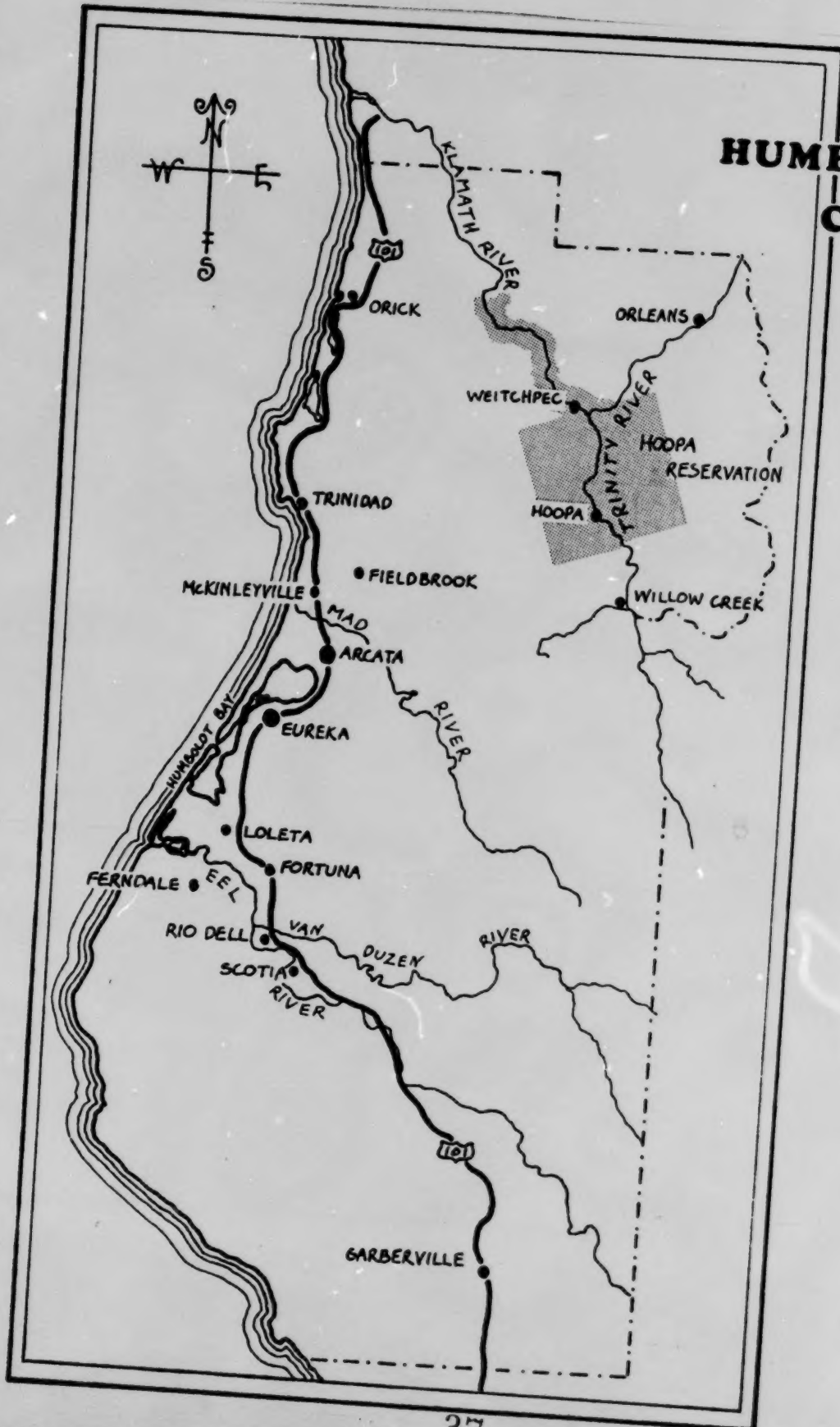
The student will identify relationships between Native American cultures and incoming European cultures in Humboldt County.



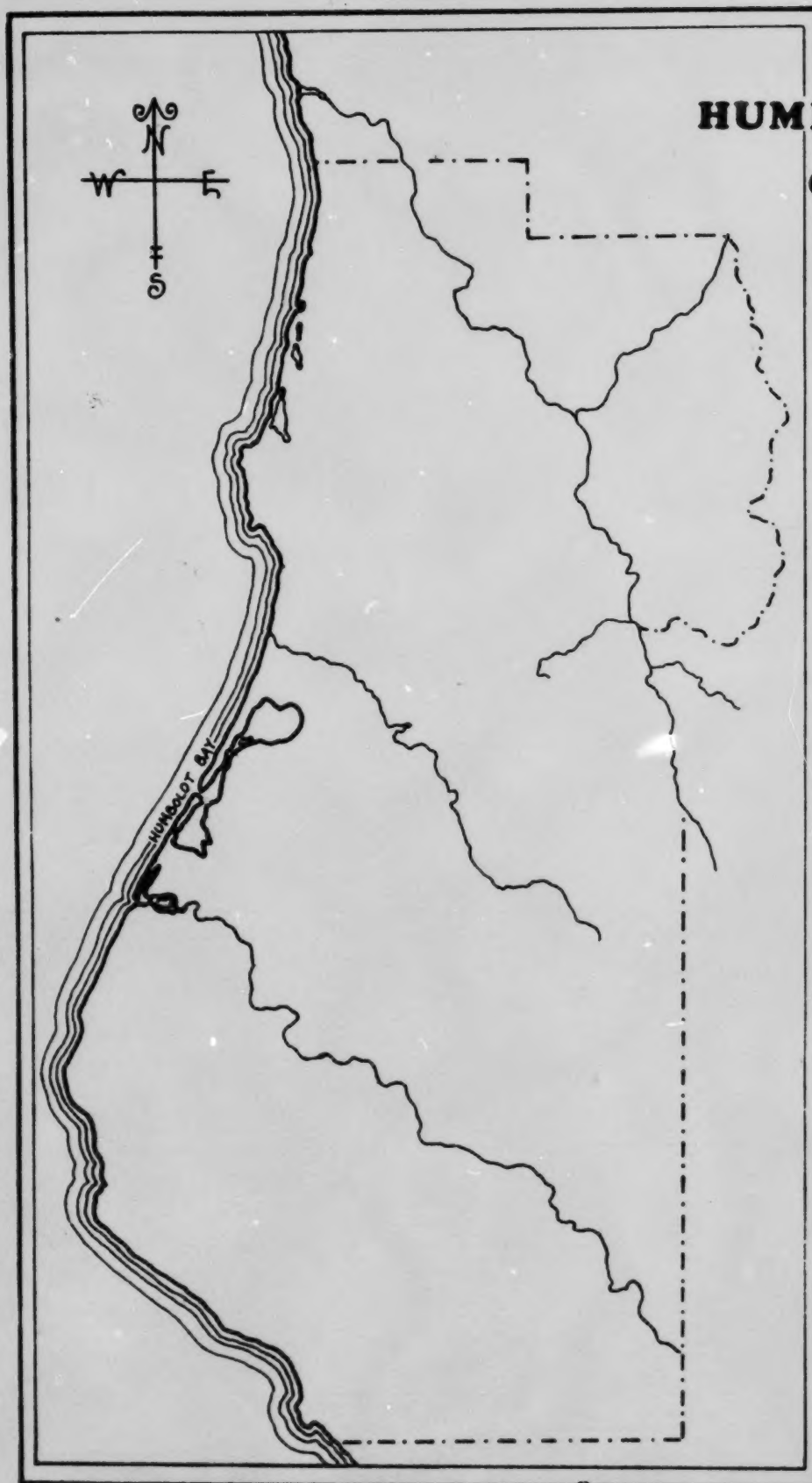


**HUMBOLDT
COUNTY
INDIAN
TERRITORIES**

**- before
European
settlement -**



HUMBOLDT COUNTY TODAY



HUMBOLDT COUNTY

DIRECTIONS:

1. Label these rivers:

Klamath River
Trinity River
Mad River
Eel River

2. Draw in the Van Duzen.

3. Color yellow the land belonging to the Native Americans before the coming of the European people.

4. Find and label these cities:

Eureka
Arcata
Willow Creek
Trinidad
Your town

5. Color dark blue the Hupa Reservation.

1. Where did the Native Americans live before the coming of the Europeans?
2. Where did the Europeans settle in Humboldt County? Why?
3. Where did the Native Americans live after the Europeans settled in Humboldt County?
4. What do you think happened to the Native Americans' food sources after the Europeans settled here?
5. How do you think the Native Americans felt about having their hunting, fishing and home lands taken away from them?

EXPLORATION OF NATIVE AMERICAN CULTURE

CHOICES

- View the NICE filmstrip "Building A Yurok Canoe" (2-04) and carve a Yurok canoe. Carving hint: Add candle wax to the *wood* shavings when burning out the inside of the canoe.
- View the movie "Hupa Indian White Deerskin Dance" (SA921).
- View the slide show "Hupa Dwellings" available at HERC Teacher's Center. Dialogue is on Clue Card 10.
- Construct a model of a Hupa village or sweathouse.
- View the NICE filmstrip "Nature and the California Indian" and design your own project for exploration.
- Color the pictures found on Clue Cards 11 and 12

HUPA DWELLINGS

SLIDE SHOW

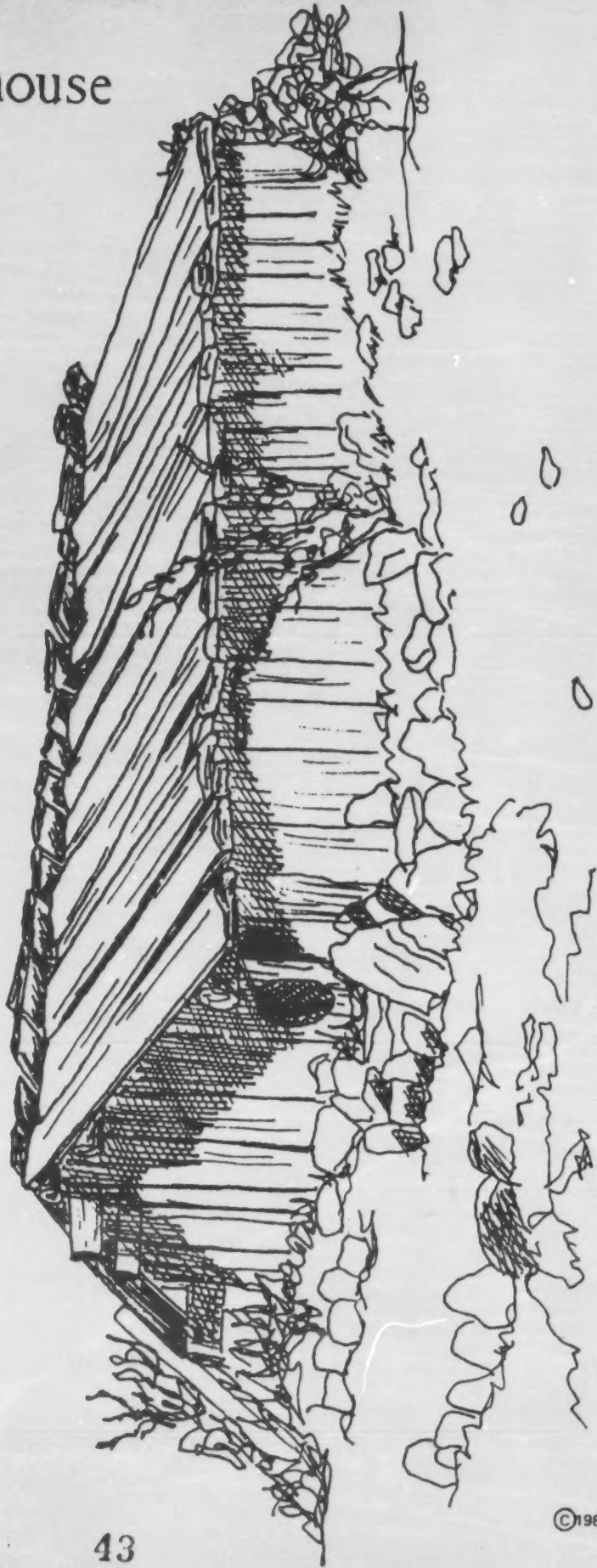
SLIDE

- 1 Each family in a village built a house where the family ate and women and young children slept.
- 2 Within the house the family stored their tools, clothing and other belongings.
- 3 The houses were constructed of cedar planks which were split from logs with wedges made of elkhorn. First, a pit was dug into the ground. This pit was 3 to 5 feet deep and varied in area from 150 to 600 square feet.
- 4 Around this pit, the planks were set upright in the ground, usually in two rows, forming a double wall.
- 5 These planks were secured to one another by burning holes in the planks and tying them together with a slender, flexible branch or twig. The plank walls extended 3 to 4 feet above the ground.
- 6 The center of the roof rested on a ridgepole placed horizontally across the top and
- 7 on the sides of a plank that was notched horizontally into the corner planks.
- 8 The roof of a small family dwelling consisted of two sections.
- 9 while that of a large family dwelling consisted of three sections.
- 10 A small, round hole, about 18 inches in diameter, was left in the wall near one corner to serve as a door to the house.
- 11 The size of this door helped to keep grizzly and small black bears out of the home.
- 12 A "porch" made of large stones lay in front of the house.
- 13 This was where the women worked and
- 14 the family ate in good weather.
- 15 In rainy or cold weather the family gathered indoors. Just inside the round doorway was a storage area for firewood and here dogs kept out of the cold. An inner wall separated the entrance from the main room. A fire in the center kept the house warm. Along the side and rear walls a ledge was built where the family could store their belongings.
- 16 The sweathouse was the place where the men worked and slept.

SLIDE

- 17 It was about 12 feet long by 10 feet wide, 6 or 7 feet high, and dug in at least 4 feet.
- 18 The longer sides had no walls above the ground, however, the shorter ends were 1 or 2 feet above the ground. The roof rested upon a central ridgepole and extended to the ground. The floor on the inside was covered with pine planks or fitted slabs of stone.
- 19 The sweathouse was well insulated with clay so that the men could take sweatbaths in it. In the afternoon the men would gather to light a fire for the sweatbath. When a man finished his sweatbath he would bathe in the river or ocean. The sweathouse had a smooth stone porch, where the men would gather to work, talk or meditate.

Xonta, or living house



Taikyuw, or sweathouse



EXPLORATION OF EURO-AMERICAN CULTURE

CHOICES

- Color sketches of folk-house styles on clue cards.
- Learn the names of the folk-house styles by studying Clue Card 14 - 21
- Take a walking tour of Ferndale by using the map and directions on Clue Card 22 to examine folk-house types found there.
- Take a walking tour of Arcata's folk-house types by using the map and directions on Clue Card 23
- If you do not live in Ferndale or Arcata, try to find examples of the folk-house types in your own neighborhood.
- Create a three-dimensional painted folk-house model by:
 1. Choose a house style you like
 2. Take one large sheet of butcher paper and cut in half.
 3. Paint a picture of the front of the house on one sheet. On another sheet of paper paint a picture of the back of the house.
 4. Staple the edges leaving a hole in one side, and stuff (like a quilt!) with wadded newsprint or any available stuffing material.
 5. Staple open edge after house is stuffed.
 6. Attach a string to the roof and hang from a light fixture or the classroom ceiling.



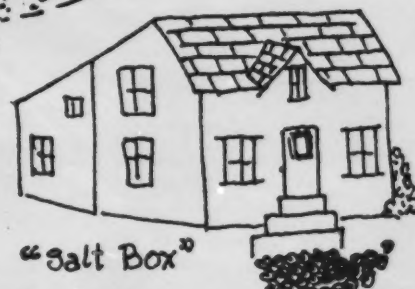
"Queen Anne"



"I House"



"Combination"
(two over two plus
a salt box)



"Salt Box"
(a simple Cape Cod style
plus shed)



"Italianate"



"Four Over Four"



"Upright and wing"





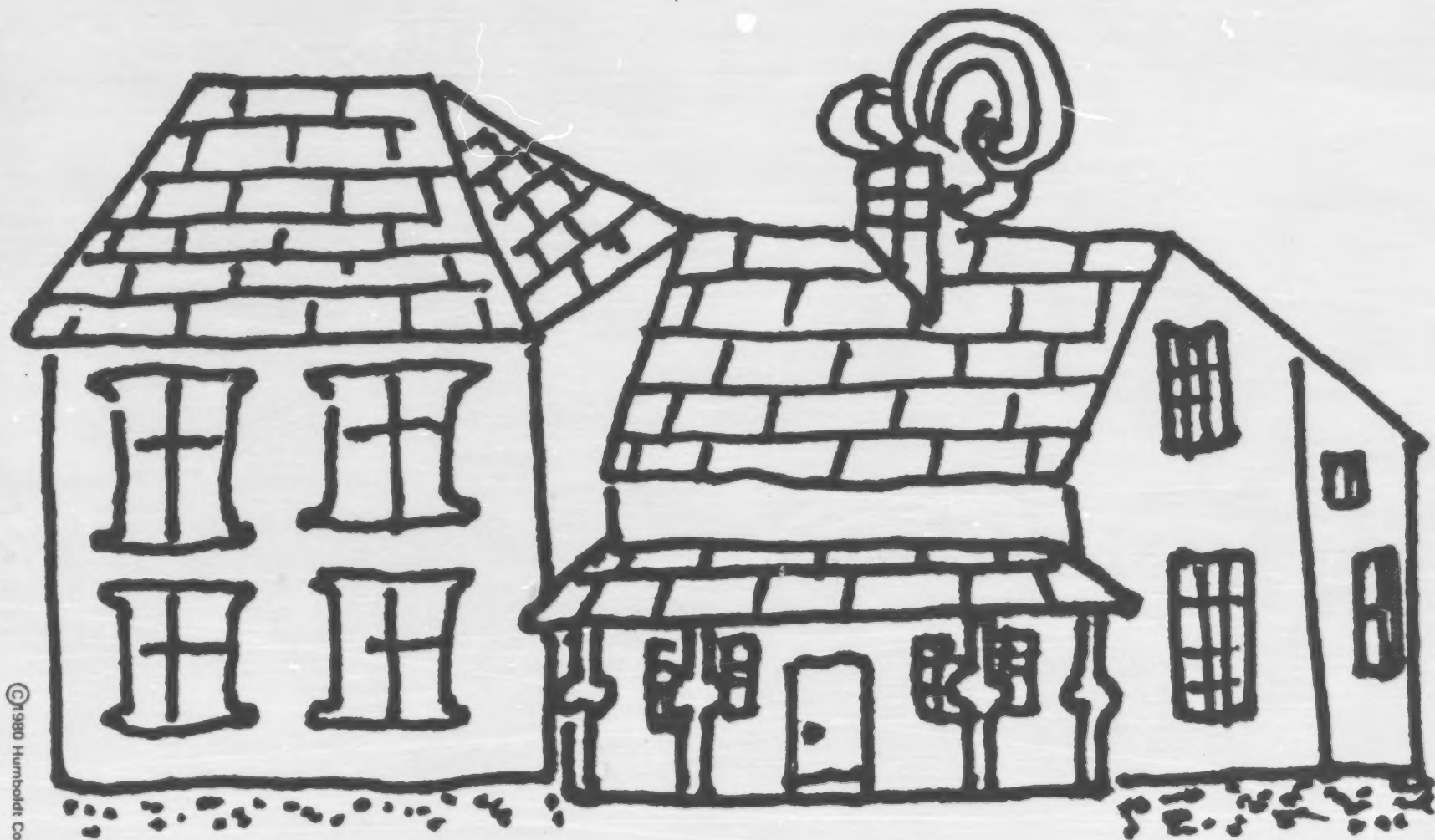
Queen Anne⁴



"upright and wing"



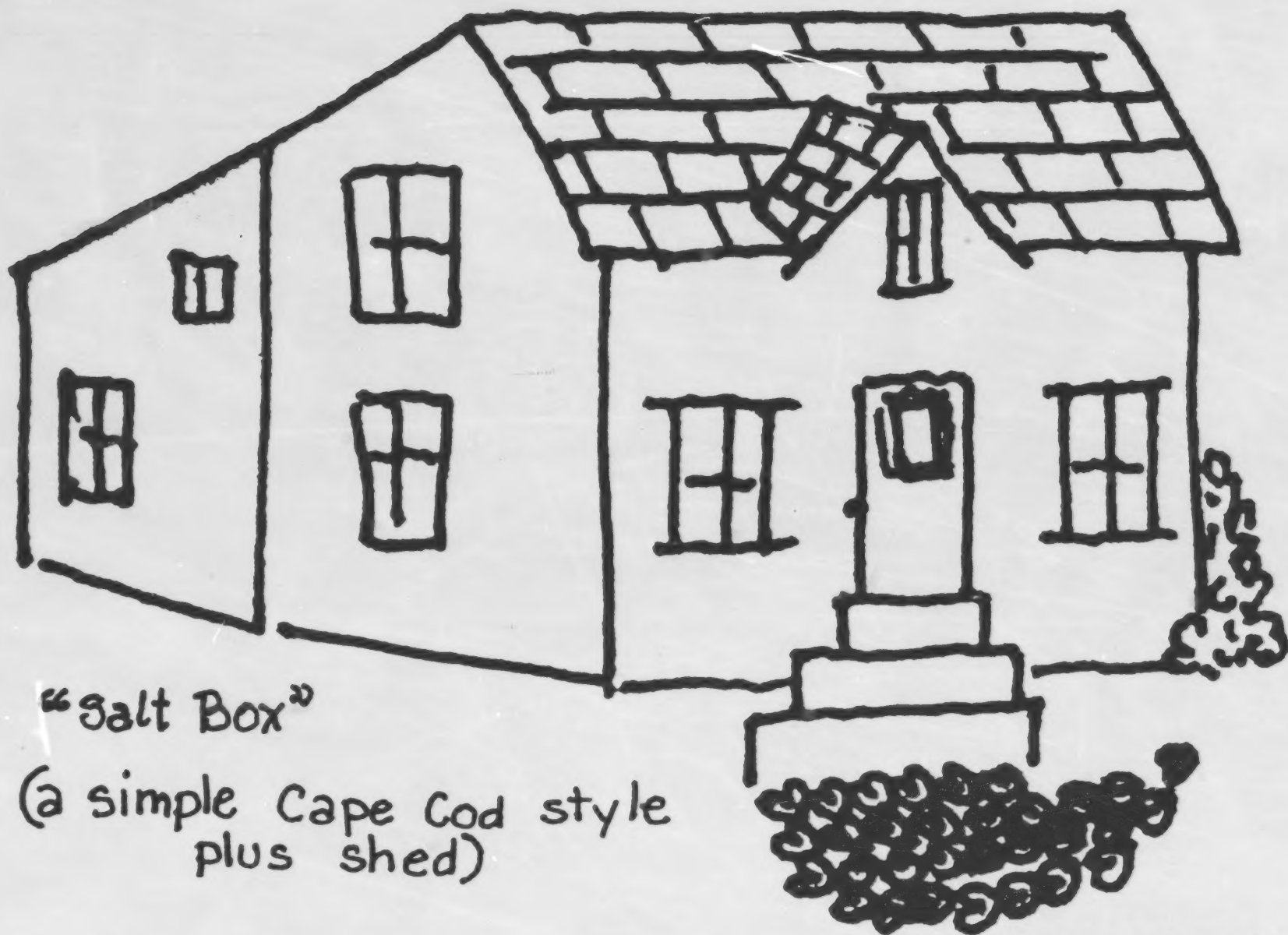
"I House"



"Combination"
(two over two plus
a salt box)



"Italianate"



"Salt Box"

(a simple Cape Cod style
plus shed)

..  Hello, Let me introduce myself. **WATSON** here.

If anyone knows a town it's me. I've got a pretty good nose and I spend a lot of time sniffing around. If you follow these clues and use your head you're sure to locate some interesting stuff from the past.

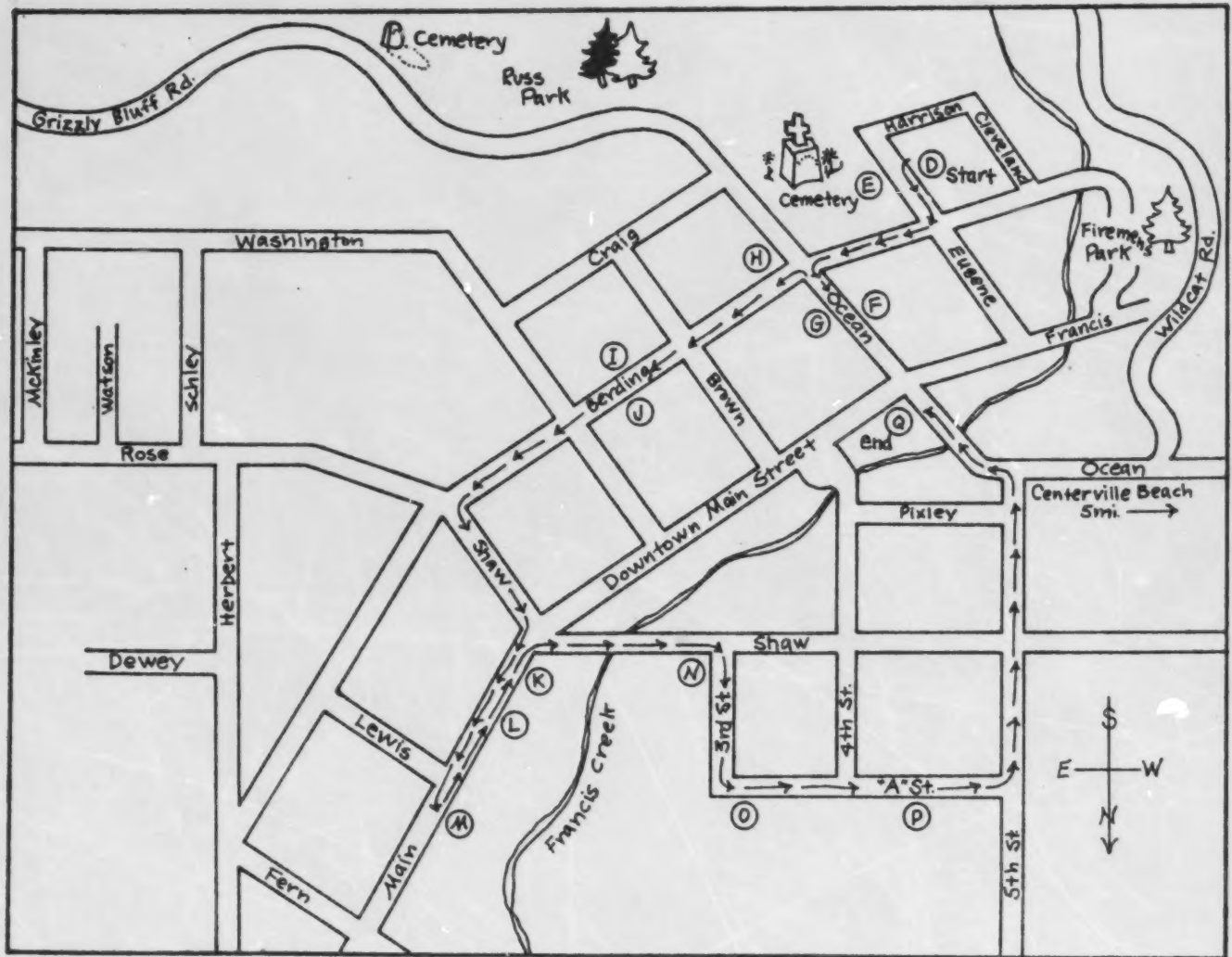
WHEN I
SCRATCH MY HEAD
IT'S NOT JUST
FOR FLEAS.



How did folks live?
When I scratch my
head It's not just
for fleas. I want
to know things.

Follow me and
I'll take you for a
Walking Tour. 

WALKING TOUR OF FERNDALE



Memories of my Walking Tour



FERNDALE WALKING TOUR

A.

FERNBRIDGE

As you cross Fernbridge, a concrete span erected in 1911 which has withstood numerous floods, you become aware of the great width of the Eel River. Native Americans of the Wiyot Tribe thrived along these banks for many centuries before the first European settlers came — abundant fishing and hunting resources provided for their way of life.

B.

EEL RIVER BOTTOMS

Driving down off the bridge you see in front of you a far-reaching area, relatively flat and covered with evidence of farming. This area, known generally as the Eel River Bottoms was first peopled by Native Americans. The area was heavily wooded with spruce and alder trees. The Native Americans cut only the wood they needed for housing and cooking, leaving most of the trees and undergrowth. In the mid 1800's, when the first European settlers arrived, they brought with them many new farming methods which altered the natural landscape much more so than did the Native Americans. The Irish, German, Welsh and the many Euro-Americans (New Englanders, Midwesterners, and those from the Mid-Atlantic States) who first arrived here had been raised in an environment in which agriculture played a prominent part in meeting their basic needs. Thus, one of their first concerns upon arriving in the Ferndale area in the early 1860's was the building of a homesite and the planting of a garden and orchard.

Our study of "cultural landscape" will focus on the houses that the these first settlers built. The architectural style of each house tells us a lot about the origins of each family, their hopes, and expectations. . . .

C.

THE ISLAND AREA

As you cross the second bridge, Salt River Bridge, you will be traveling west towards the current city of Ferndale. On both sides of the road you will see rich agricultural lands. To the north, the area between the Salt River and the Eel River was once referred to as "the Island." The Salt River, which was once a navigable river (hence the community of "Port Kenyon"), is now a mere stream compared to its size in the late 1800's. What is interesting to note is the fact that many of the community members of "the Island" found it easier to take a ferry across the Eel to shop in Eureka than to go into Ferndale!

Another factor to keep in mind is the way in which the natural landscape had to be altered to provide for Euro-American farming habits. Much of the Island area was covered with spruce and alder forests which were cleared over the years to provide lumber for homes and supplies. An entry in one of the early settler's diaries (one of the Gobels of current Gobel Lane), describes the occasional "stump-pulling parties" which were needed. The men and horse teams would actually pull those huge stumps from the earth after much digging around their base!

WALKING TOUR OF FERNDALE

(approximately a one-mile walking tour)

D.

UPRIGHT AND WING

550 Eugene

(You may park the bus near the end of Main Street in the lot next to the bank. . .). As you walk toward the cemetery, you will see a dark white house on your right. This first house on the tour is located near the end of Eugene Street. It is referred to as an "upright and wing" and finds its roots first in New England and then the Midwest. See your Clue Card House Key for an example of an upright and wing.

E.

FERNDALE CEMETERY

How do cemeteries make you feel? This one is especially fascinating, as you can glimpse a little bit of Ferndale history by reading the names on the headstones. Try to figure out the ethnic heritage of the family names. Try to find the oldest headstone to give you an idea of the age of the community of Ferndale.

F.

DANISH HALL

Walk up Eugene to Berding and turn right. Continue on Berding for one block to Ocean. Turn left onto Ocean and on the left side of the street you will see the *Danish Hall*. The Danish Hall across from the "Gumdrop trees" was first used as a storehouse by a pioneer merchant during the 1880's. As the community grew and business needs changed, the building was used as a meeting hall. By the 1890's a new ethnic group, the Danish, had settled in Ferndale and the building became the site for many of their cultural activities and, in the process, earned its name, Danish Hall.

G.

GUMDROP TREE HOUSE

Gumdrop Trees?! Whoever heard of gumdrops on trees? How Silly! Turn around and you will be staring at a beautiful white house with trees pruned in the shape of gumdrops. Walk across the street to get a better look at this house which was built in 1875 by pioneer merchant A. Berding. You just walked down a street named after him. Most of the really old furniture originally purchased for the house is still being used by the present occupants.

H.

SALT BOX-STYLE HOUSE

511 Ocean (corner lot)

After you've finished gazing on the gumdrop trees, retrace your steps on Ocean back to Berding Street. On the far (south) corner you will see a neatly-kept salt box-style house. This modest house was named this because it resembled the common table salt boxes used in colonial times. It probably began as a simple two room over two room house with someone needing more space and adding a lean-to shed to the rear. This addition came to be accepted or necessary at some point and salt boxes were built with sheds attached. These may have been used as temporary houses while grander houses were being constructed.

I.

GINGERBREAD HOUSE

400 Berding

Continuing to walk up Berding Street, you will come to one of the most amazing houses in Ferndale. It looks like a great place to play hide and seek, both in the yard filled with secret paths and fountains and inside the many rooms and closets. Its name is perfect, Gingerbread House. Built in 1898, much of the *fancy* trim was ordered from a catalogue and added to the outside.

J.

SALT-BOX WITH ADDITIONS*What did they do to that salt-box?*

Look across the street, at 461 Berding to see an interesting combination of house styles. The original portion of the house seems to have been a simple salt-box style (notice the older 12-panel windows). Can you find the salt-box section? Then, perhaps after the family had grown and prospered, another wing was added... a common practice even today.

K.

I HOUSE

613 Main Street

Get ready! Get set! Walk! No stops for 2½ blocks as you continue up Berding. Turn left on Shaw, walking one block to Main Street. Near the far corner you will see an *I-house*. It is always one room deep and always two full stories tall. Although similar styles are spread along the east coast from New England to Virginia, it is seen most often in the Midwest, especially in the states of Indiana, Illinois and Iowa (the "I" states!). The house name could be a result of its shape or its Midwestern origins. The best view of this house will be seen as you turn the corner going towards the museum – looking over Francis Creek.

L.

CAPE-COD HOUSE

619 Main Street

What a great window to look through to spy on your friends or sit in front of and dream about ice cream sundaes or far off countries. The window is called a *gable* or *dormer* and was usually found on houses of the *cape-cod* style. Since the upstairs has limited head space due to the eaves, this cross-gable was generally built directly over the door, near the stairwell; thus, providing extra light and room. The Cape Cod clearly owes its presence in Ferndale to the many New Englanders who entered the area early in the 1860's.

M.

SHAW HOUSE

Gables, gables, how many can you count? One gable for every day of the week? Seth Louis Shaw built this beautiful home in 1856 for his new bride. Shaw, whom the street you just walked is named for, was the first postmaster and justice of the peace in Ferndale.

CLUE CARD 22

N.

FERNDALE MUSEUM

Walk back down Main (toward the stores) and turn right on Shaw Street and shortly you will arrive at the new *Ferndale Museum*. The Museum is staffed by volunteers who would be glad to give free classroom tours if you call ahead. Hours are generally: Wednesday through Saturday, 11:00 a.m. to 4:00 p.m.; Sundays, 1:00 to 4:00 p.m.; and closed on Monday and Tuesday.

O.

FOUR-OVER-FOUR

483 A Street

After you leave the museum turn right on 3rd Street and walk, skip or run to the end. Just as you are about to turn left, apply the brakes (screeeech!) and stop in front of the big yellow house. This is a classic folk-house type called a four-over-four, due to the fact that it is a full two stories with four full rooms over four full rooms. It is one of the most common houses in the area and was perfect for the large farm families of earlier years. Its origins are from both tidewater Virginia and New England, although a central chimney usually was found in New England.

P.

COMBINATION (SALT-BOX/CAPE-COD)

381 A Street

What kind of house is this? Maybe a cape-cod, but no, look, over there see? It's a salt-box! No?! I know! This little house with the cute front porch is definitely, a....combination! Don't forget to look up at the top to see the gable with the window. Oops, someone is looking out of it at us!

Q.

PORTUGUESE HALL

Are you ready for a long walk? Hope the sun is shining! Continue down A Street to 5th. Turn left and walk two blocks down 5th Street to Ocean. Jog slightly to the left on Ocean, walking one more block to the corner of Ocean and Main Street. Finally, the last stop on the tour is the Portuguese Hall. This building was constructed in 1879 as a meeting place for political and social gatherings, as well as theatrical presentations. In the early 1900's a new ethnic population was coming to the area, and like the Danish, they needed a place to hold meetings and celebrate cultural events. This building still serves that purpose even today.

R.

BUS TOUR TO CENTERVILLE BEACH

As you leave Ferndale you will be traveling west on your way to Centerville Beach. Along the way there are some interesting features to observe. Hope you can find them all before you get to the beach. Good luck!

Look at your Clue Card House Key and try to locate an example of each house type along the road to the beach.

Monterey Cypress hedgerows. Many of the early homes were protected by a thick barrier of trimmed cypress. Today the remnants of these are seen as tall stately trees or, in some cases, merely a well defined row of stumps.

Orchards. Most of the early homes were truly "farmhouses" and fruit trees were planted to provide for the family's basic needs... many of these orchards still exist (often long after the original house has been destroyed by flood or fire).

Fern Cottage. This large house is actually a basic Cape Cod design with many, many additions. Can you count them?

Mr. Joseph Russ, a wealthy man in the country, moved to the "cottage" in 1866 with his wife and six children. Soon the family grew to twelve children and the house was enlarged to accommodate them. Before the turn of the century, the original house had been added to several times until it expanded to the size you see now — almost 30 rooms.

Notice the large monterey cypress hedgerow along the east side of Russ Lane.

Centerville Beach. A sandy point a short distance from here called "False Cape" was used by early settlers traveling between Humboldt Bay and the Bear and Mattole River Valleys. When settlement increased, Centerville grew to meet the needs of these travelers for supplies and rest. A general store began in 1856 and a post office was established in 1861. Although Centerville was first an agricultural settlement, it became a general supply depot during the oil boom in Petrolia during the late 1800's.

As you drive down the hill, approaching the beach, you will see a large white house and two barns. The first barn, alongside the road, housed a post office and a livery stable in the 1880's. In fact, ocean-going vessels used to sail all the way up to the barn to where you can now see a small door, by means of taking a branch off of the main tidal slough which is near the mouth of the Eel River. The house itself served as a hotel for travelers and the other barn served as a general store.

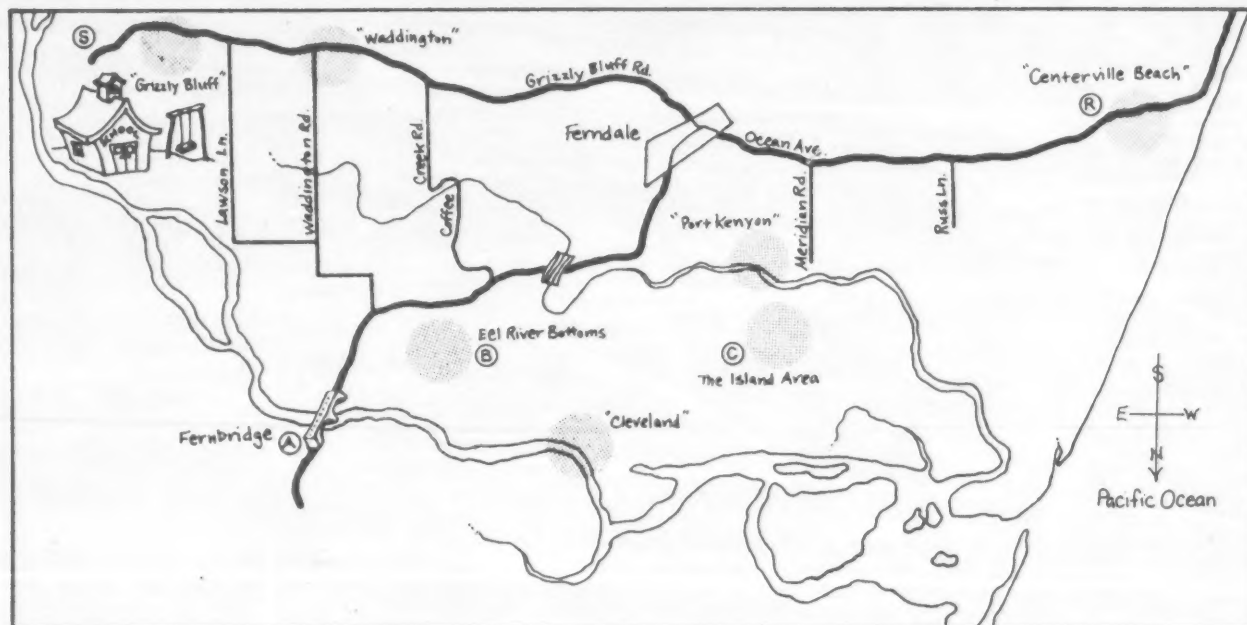
Centerville Beach is also a beautiful site for a picnic lunch — enjoy!

S.

GRIZZLY BLUFF CORNERS

If time allows, an alternate, scenic route back to Fernbridge along Grizzly Bluff Road will enable children to see and identify more of the classic house-styles, and notice orchards and hedgerows which are both wild and maintained.

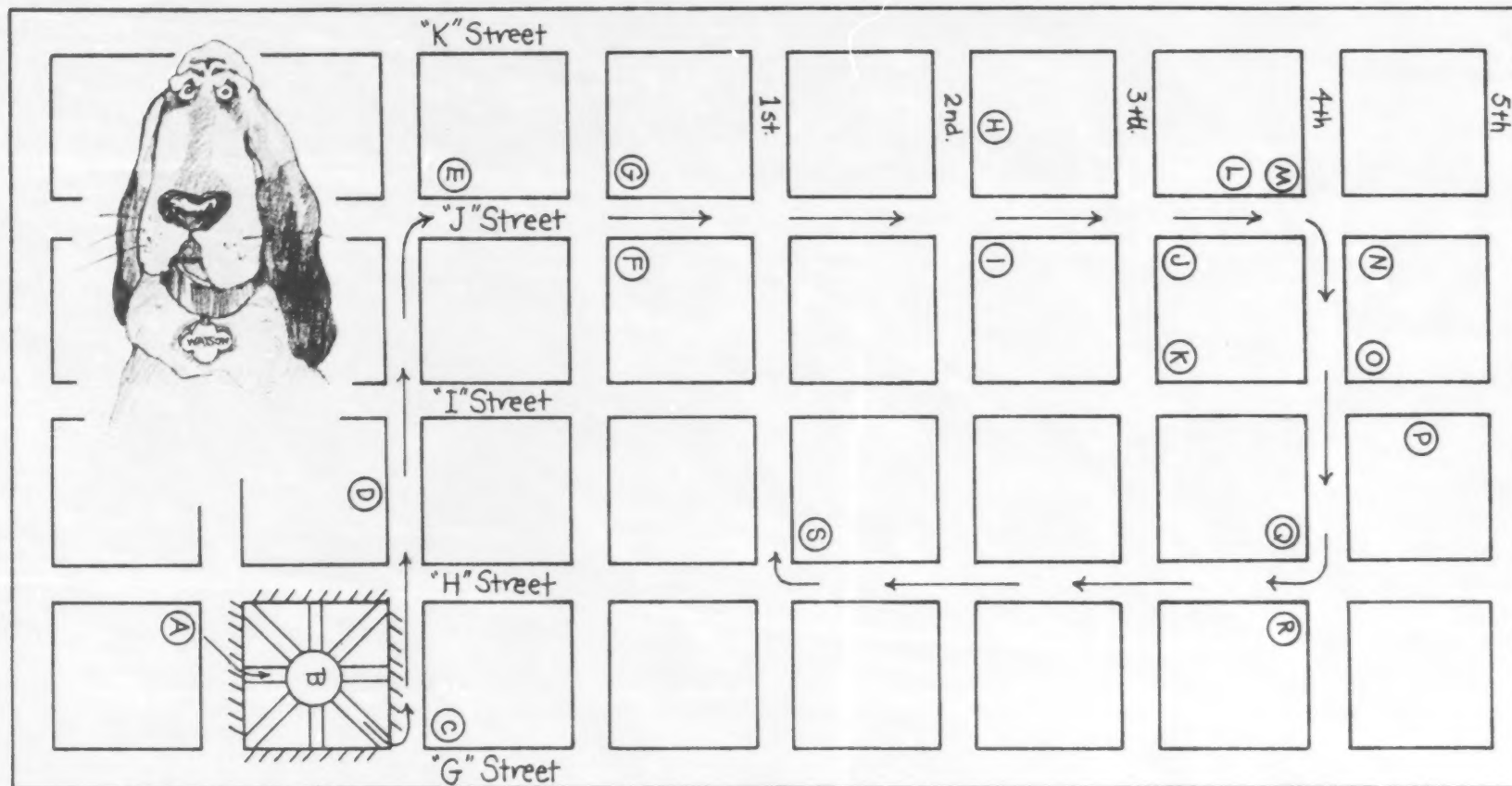
BUS TOUR OF EEL RIVER BOTTOMS



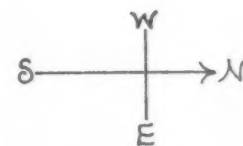
SRS

Memories of my Tour

WALKING TOUR OF ARCATA



Memories of my Walking Tour



ARCATA WALKING TOUR

A.

JACOBY STOREHOUSE
791 8th Street

You are standing in front of the first fireproof building in Humboldt County.

The **Jacoby Storehouse** was built in 1857 to keep supplies brought here by steamer. The supplies were then sent to miners in the Klamath Trinity area by pack train. The Jacoby Storehouse was used several times as a shelter for women and children during the white and Indian troubles from 1858-1864. You can see the original stone wall on the west wall of the basement office. Look also for the large hinges used for the old iron shutters.

B.

THE PLAZA

The **Plaza** is the social and commercial center of Arcata and has always been considered a "village green" or park area. Try to imagine it as it first appeared — surrounded by tents and simple frame houses with mule corrals to house the pack train mules.

C.

HOTEL ARCATA
708 9th Street

Across from the plaza is the **Hotel Arcata**, built in 1914 and one of the finest hotels of its size in Northern California. The first day it opened 75 guests spent the night and only paid one or two dollars whether the room had a bath or not! Weekday meals were only 35 cents! It now provides apartment houses for University students.

D.

MARINO'S CLUB

861 9th Street

Turn left down 9th Street and walk to the Marino Club. This building used to belong to the Native Sons of the Golden West. In the past, fraternal orders would rent out the storefront below and have their meetings in the meeting hall on top. Many different kinds of businesses have rented this storefront. The building is now a club on the bottom floor and apartments on the top floor.

E.

VAISSADE HOUSE

927 J Street

After walking down 9th Street turn right on J. On the far side of J is the Vaissade House. The original house, built in 1853, didn't look anything like it does today. The small, 1½ story house was moved to the rear of the property. The roof was raised, making room for two large sleeping rooms. It was first painted yellow with white trim. It is now tan with dark brown trim. The house is 2½ stories high with gables and bay windows. The name of this house is the French last name of the family that lived in it for many, many years.

F.

CHAPMAN HOUSE

974 10th Street

Continue walking north on J Street. One block away at the corner of 10th and J on the right-hand side you will see the Chapman House. Have you ever stood in a Captain's walk? As you look at this white house with gold shutters, imagine standing on the roof

F.

CHAPMAN HOUSE (continued)
974 10th Street

(see the flat area on top of the main section?) in what was called a widow or captain's walk. If your brother or father had been a sailor, you could have stood up there to see his ship sail into Humboldt Bay. The fancy description of this style is Italianate, which you can identify by looking at your Clue Card House Key. This house was described as the most elegant one in Arcata at the time. The early owner ran a pack train which helped to supply miners' needs on the Trinity. This house is similar to what is known as a "combination," which was a two over two plus a salt box.

G.

NIXON HOUSE
1022 10th Street

Cross to the west side of J Street and on the corner you will find the Nixon House. (Notice the remnants of a widow's watch). Five hundred sacks of potatoes and \$20.00 were the price Mr. Nixon, a farmer paid for this house in 1861. The Nixon family occupied it for 110 years. This is the only house of its kind in Arcata. It is called Gothic Cottage, something you might read about in an old-fashioned romantic story set in the English countryside. Today it is white with green trim, some of which is the fancy gingerbread style you see on Victorian houses.

H.

JACOBS HOUSE
986 12th Street

Now walk two more blocks north on J Street to the corner of 12th and J and you will be in front of the Jacobs House. How many different kinds of decorations can you find on this house? Starting

H.

JACOBS HOUSE (continued)
986 12th Street

with the edge of the roof you can see stick work, a raised design on the top of the porch, cut outs and patterned shingles. Can you see a letter I at the top of the porch? This house style is called a Queen Anne cottage.

I.

SHORLIG HOUSE
1050 12th Street

Look right across the street on the opposite corner and you will see the Italianate Shorlig House. Imagine riding your horse through a fruit orchard and tethering it to the post where the mailboxes are now. If you had been the owner of this Italianate-style house you would have done just that, as this house was once the only one on the block and surrounded by fruit orchards and huge flower gardens. Louis Schorlig, who had this house built, came to Arcata from Germany as a small child. The descendants of this family owned it for 84 years. It is now apartments.

J.

HOREL HOUSE
980 13th Street

Walk to the corner of 13th and J Streets, cross the street and turn right and you will be right in front of the Horel House. This building was Arcata's first and only hospital until 1907. Dr. Horel built the square section to the left of the front door. Later the tower and bay windows were added to "beautify" the building. So, after the remodeling you could call it a modified Queen Anne style.

K.

BLAIR-STOKES HOUSE

916 13th Street

Just down the same block sits the Blair Stokes House. Have you ever seen a house like this? As you walk slowly around this house, turning left at the corner of "I" Street try to imagine playing hide and seek inside of it; or, if you would like a secret hide-away room with a view, imagine being in the tower room on the left side of the house. Most Queen Ann houses had towers like this one. Don't all queens need towers? The same architects who designed this house, also designed the Carson Mansion in Eureka.

L.

LISCOM HOUSE

1361 J Street

Turn around L and walk west on 13th and turn right on J and cross the street to arrive at the Liscom House. Mrs. Eva Liscom, whose husband George had this house built, still lives here today. Can you spot two bay windows? This house was built at the turn of the century and is typical of most houses built around 1899-1900. This house has a "modern" paint job of bright orange and yellow.

M.

BROWN-LISCOM HOUSE

1383 J Street

On the corner of 14th and J we find the Brown-Liscom House, which is a very early settlement house built in 1868. There has been very little change in this house. It is called an "Upright and Wing." Can you find the "wing" part of the house? (see your Clue Card House Key.)

N.

JACKSON-MATHEWS HOUSE

980 14th Street

Across the street on the opposite corner of 14th and J is the Jackson-Matthews House, which was built in 1888 for a man who came here in the gold rush days. The style of this house is called Queen Anne (see your Clue Card House Key). Notice that the house is on the original lot which has not been divided up. If you walk down J Street you can peek at the carriage house which still exists.

O.

STONE HOUSE

902 14th Street

What do you notice that is unusual about this house on the corner of 14th and I streets? Placed face to face with the Jackson-Matthews House, each house reflects the other! This is the Stone House, built in the same year, 1888. Wesley Stone, the original owner, fought with the Union forces during the Civil War and then moved to Arcata where he opened Arcata's first bank.

P.

CULLBERG HOUSE

1452 I Street

Cross I Street and turn north about $\frac{1}{2}$ block to come to the next house. The Cullberg House is an unusual version of the Italianate style, (see your Clue Card House Key) and at one time sat alone on the entire block. It was built in 1862 for a man who came here to live from Sweden. This house is the only one of its kind remaining in Arcata.

Q.

WHALEY HOUSE

1395 H Street

On the corner of 14th and H Streets you will find the Whaley House, a modified "Upright and Wing" (see your Clue Card House Key). This is an early settlement house built in 1855. The Whaley House used to sit in the middle of another block! It was moved to this location in 1903.

R.

ERICSON HOUSE

1376 H Street

The Ericson House is an early settlement house built in 1870. It is also a modified "Upright and Wing." Eight years after it was built, A. W. Ericson, the well-known photographer, purchased it. He had moved here from Sweden one year before to open a print shop.

S.

PYTHIAN CASTLE

1100 H Street

As you face the Arcata Exchange look upward beyond the storefront to see the only real castle in Arcata! The Pythian Castle was constructed to house a fraternal order called the Knights of Pythias which was formed after the Civil War. Can you imagine grand balls, dinners and ceremonies in the Castle's main hall? The Castle once housed a kindergarten class on its bottom floor.

ACTIVITIES

- Using the information gained from the activities for Objective 3, students will discuss the ways in which Native American and Euro-American housing styles were alike and different. What common needs did both housing styles meet?
- Students will take part in an exercise which limits their personal and physical freedom and then relate that to the limitations the Native Americans experienced with the coming of the Europeans. *(Use Clue Card 24 for directions.)*
- After reading the account of the "Massacre at Indian Island" in Clue Card 25 students will engage in role-play as defined in Clue Card 26.

OBJECTIVE

The student will identify the perspective of a Native American toward European cultures coming to Humboldt County.



LIMITATION OF FREEDOM

Divide the class in half. Limit the physical freedom of one half of the class. You may do this in several ways.

- 1) One half of the class spends recess inside the classroom and the other half is allowed to go out for recess.
- 2) Another suggestion is to have one half of the class restricted to work at their desks while the other half is free to move and work within the classroom.
- 3) Maybe you have another idea which accomplishes the same limitation of freedom.

Have students relate their feelings concerning their experience.

Now have students review maps and conclusions drawn from activities for Objective 3. Using these maps, have students answer the following questions:

- 1) Where did the Native Americans live, hunt, and fish in Humboldt County before the coming of the Europeans?
- 2) Where did the Europeans settle in Humboldt County?
- 3) If you were a Native American man, woman or child living in this area in 1860, what kind of freedoms would be limited because of the Europeans? (limiting factors: fences; no trespassing; settlements built on Native American hunting and fishing grounds; kidnapping of Native American children — sold into slavery; reservation.) How would you react?

NOTE: After completion of entire activity, including final discussion, be sure to give the same freedoms and/or benefits to the group of children who were restricted.

INDISCRIMINATE MASSACRE OF INDIANS Women and Children Butchered

Our Indian troubles have reached a crisis. Today we record acts of Indian aggression and white retaliation. It is a humiliating fact that the parties who may be supposed to represent white civilization have committed the greater barbarity. But, before we review the causes that have led to this crowning act of reckless desperation, let us remind the public at a distance from this savage-ridden district, that the secrecy of this indiscriminate massacre is an evidence of its disavowal and detestation by the community. The perpetrators are yet unknown.

The friendly Indians about the bay have been charged with conveying arms and ammunition to the mountain tribes, and receiving slaughtered beef as a reward. A class of hardworking men who derive their subsistence by cattle raising have been the greatest sufferers, and if in the blind fury of retaliation they spare neither age or sex, though they cannot be excused, a part of the blame should fall upon that government which places the responsibility of self defense on the injured party...If the deed was committed by responsible parties, we will give place to any argument that may be offered in justification. But, we cannot conceive of no retaliation for women and child slaughter. We can conceive of no wrong that a babe's blood can atone for. Perhaps we do not rightly understand the doctrine of "extermination."...What amount of suffering it takes to make a man a babe-killer, is a question for future moralists. What will justify it, should be a question of present law... An "irrepressible conflict" is really here. Knowing this, was the policy to commence the work of extermination with the most peaceful? And what assistance can be expected from a legislature already perplexed with doubts and suspicion, in the face of the bloody record we today publish?... But, when the facts were generally known, it appeared that out of some 60 or 70 killed on the Island, at least 50 or 60 were women and children. Neither age or sex had been spared. Little children and old women were mercilessly stabbed and their skulls crushed with axes. When the bodies were landed at Union, a more shocking and revolting spectacle never was exhibited to the eyes of a Christian and civilized people. Old women wrinkled and decrepit weltered in blood, their brains dashed out and dabbled with their long grey hair. Infants scarce a span long, with their faces clover with hatchets and their bodies ghastly with wounds. We gathered from the survivors that four or five white men attacked the ranches at about four o'clock in the morning, which statement is corroborated by people at Eureka who heard pistol shots at about the same time, although no knowledge of the attack was public. With the Indians who lived on the island, some thirty from the mouth of Mad River were staying, having attended a dance the evening previous. They were all killed with the exception of some few who hid themselves during the massacre. No resistance was made, it is said, to the butchers who did the work, but as they ran or huddled together for protection like sheep, they were struck down with hatchets. Very little shooting was done, most of the bodies having wounds about the head. The bucks were mostly absent, which accounts for the predominance of female victims.

the several ranches. They were of all ages -- from the child of but two or three years to the old skeleton squaw. From appearances most of them must have been killed with axes or hatchets -- as the heads and bodies of many were gashed, as with such an instrument. It was a sickening and pitiful sight. Some five or six were still alive and one old woman was able to talk, though dreadfully wounded. Dr. Lee visited them and dressed the wounds of those alive... It is not generally known that more than three bucks were killed, though it is supposed there must have been 15 or 20. It is thought that the bodies of the men were taken away by Indians early this morning as four canoes were seen to leave the Island.

On the beach south of the entrance it is reported that from 30 to 50 were killed. It is also reported, that at Bucksport, all were killed that were there. I passed in sight of them about 11 o'clock and saw the ranches on fire. It is also said that the same has been done at the several ranches on Eel River.

No one seems to know who was engaged in the slaughter, but it is supposed to have been men who have suffered from depredations so long on the Eel River and vicinity.

Indian Island is scarcely one mile from Eureka, the county seat of Humboldt County. With the exception of the conjectures that the Indians on this Island offer aid and assistance to mountain Indians, they are peaceful and industrious, and seem to have perfect faith in the good will of the whites. Many of them are familiar to our citizens. "Bill," of Mad River, a well-known and intelligent fellow, has proven a faithful ally to the white men on several occasions and has had his wife, mother, sister, two brothers, and two little children cruelly butchered by men of that race whom he had learned to respect and esteem.

EDITORS NOTE

Printed in bold type, this editorial bitterly attacking the perpetrators of the Indian Massacre on Gunther Island appeared in the February 29, 1860, edition of the **NORTHERN CALIFORNIA**. It is considered the last major writing by Harte for the newspaper.

Bret Harte
Article 2-29-1860
Northern Californian Newspaper,
Union, Arcata, California

INDIAN ISLAND MASSACRE (Gunther Island)
Saturday, February 25 to Sunday, February 26, 1860

Ten years of disputes between white settlers and Indian groups lead to this event. After the 1849 Gregg party discovered Humboldt Bay from an island route, white settlements immediately began. Settlements along the bay, along the rivers and on the plains cut the Indian off from their food sources. Starving Indians then looked to the settlers' livestock for replacement.

The settlers then retaliated for their losses by killing the guilty and the not guilty. In the beginning, the settlers had fought over land and the Indian had fought over the land as a food source. Hostilities worsened as other reasons came into play.

"From the very earliest times of settlement in California and Oregon, Indians had been killed for the most trivial of causes."

...At Humboldt Bay the troubles on the Bald Hills. Several succeeding seasons had prepared the way for what occurred during the night preceding February 26, 1860. At site 67 on Gunther Island, an Indian festival had been in progress for a whole week, ending in a dance on a Saturday night. While the dance was in progress, white visitors came over from Eureka, and among them spies who learned the exact situation and made their plans. At the close of the festival, those of the Indians who lived at the south end of the bay went home; but because of a strong wind those living to the north stayed for the night with the inhabitants of the village, and soon were fast asleep after their strenuous days and nights of harmless excitement.

About four o'clock Sunday morning five or six men came to the island armed with hatchets. One of the Indian women, the wife of a white man named Hatteway, could not sleep, and so had arisen

and, going down to the beach, saw the men coming. Knowing that they came for no good, she attempted to arouse the drowsy sleepers, but her efforts were largely in vain or too late. A few, mostly men, escaped to the bushes, while the others were caught in their houses like rats in a trap. Mercilessly the hatchet descended on all alike, old and young, women, children, and infants."

L. L. Loud
Ethnogeography and Archaeology
of the Wiyot

EVENT: Indian Island Massacre

ACTIVITIES: Role Playing
Brainstorming

ROLE PLAYING: 1. Be sure the students are familiar with the background information. Have them read or read to them Clue Card . (Clue Card is for teacher use only.)

2. Have students retell the story in their own words.

3. Tell the students it is approximately one hundred and twenty years later, and everyone involved has died.

You will play the role of an eminent celestial being, the Keeper of the Keys to the Heavenly Kingdom.

4. Assign the roles of three white settlers involved in the Massacre.

5. Assign the roles of three Wiyot Indians (man, woman, child) involved.

6. Each student has a turn to explain the situation she/he was involved in and explain *why* they did what they did to the Keeper of the Keys.

The student is to attempt to convince the Keeper why she/he should pass through the gates of the Heavenly Kingdom. *The Keeper makes no judgments.*

DISCUSSION QUESTIONS:

1. Have class review all the options and decide what would have been the most effective solution to the problem and give reasons for their choice(s).

2. How did you feel playing the part of the _____?

3. Try a few *feeling* questions based on the reasons used by the participants.

4. How would you feel if you were a Native American child involved in this event?

5. How would you feel if you were a settler who did not believe in what some of your neighbors did that night?

ACTIVITIES

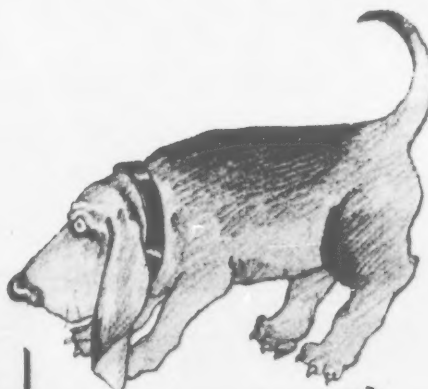
- Students will write a list of the physical changes in Humboldt County which happened as a result of European settlement.

Teacher Note: The introductory filmstrip or the Hoopa dwelling slides may be used as visual stimuli for this activity.

- Students will listen to descriptions of European adventurers' first impressions of Humboldt County and will illustrate scenes that are of interest to them from the descriptions. (Clue Card) 27
- After reading the story "Terror When the Indians Raided," Clue Card 28 , students will write a short creative story about how they would have acted and felt if they had been children in the story situation.
- Student will learn the reasons for the formation of Fort Humboldt by reading a description of the formation of the fort found in Clue Card 29 , and will then explore the reasons through the discussion questions.

OBJECTIVE

The student will identify the perspective of a European settler coming to Humboldt County.



EURO-AMERICAN PERSPECTIVE ON HUMBOLDT COUNTY IN THE MID 1800's

DIRECTIONS TO TEACHERS

Select one or both of the excerpts to read aloud to your class. Your choice should depend on the abilities reflected in your class.

ADVENTURERS' VIEW OF EARLY HUMBOLDT COUNTY

By spring, miners, traders, and land speculators had left San Francisco by boatloads for the Northern California coast where they were eager to profit from the mining boom. They were hoping to make money not only from prospecting but also from the mine trade. By the end of summer, communities had been set up at Trinidad, Humboldt Bay, Eureka, Bucksport and Union (Arcata). Each of these towns wanted to become the dominant port, the center of the mine trade.

These coastal towns developed quickly and although supplies were scarce, traders and speculators provided whatever the miners needed for a high price. While the men gathered their supplies, they heard tales of hostile Indians who would rob or murder any man; of impassable trails, hardship, and rough terrain where a man could get lost; of camps where food was more expensive than the amount of gold that could be found in the river. However, they also heard tales of men who had made a hundred dollars a day from their claims, men whose pockets bulged with gold dust, and men who found new and better strikes.

MINER'S EXPERIENCE IN EARLY HUMBOLDT COUNTY

Ernest DeMassey was a miner who reached Trinidad in April 1850. He had heard the tales of the Indians and was suspicious of all the Indians he met. On the uplands between Hupa and Chilula territory, DeMassey fell behind his party and noticed some young Indian men following him. They did not threaten him but he was convinced that they intended to attack his group. That evening, DeMassey's party entered Hupa territory, and the Hupa came to offer them hospitality. However, the miners didn't want the Indians in their camp and tried to make them leave. The next morning a Hupa group came again, to make peace because they wanted to prevent any kind of battle that would involve many innocent people. They came with harmony and food to offer the miners. DeMassey was still unsure, so he and his companions joined a larger group for protection.

If the Hupa had been as treacherous as DeMassey believed they were, they could have easily retaliated as the miners traveled through the valley, but they did not. They brought the miners fresh salmon and acorns, and invited them to visit "Takimildin", the spiritual center for the tribe.

DeMassey was uneasy with this invitation but he agreed to visit the village. He and two of his companions entered *Takimildin* where they found twenty homes built of wooden planks. The homes were plastered with mud and moss which the Indians could obtain in any thickness and breadth desired. These homes had small, round *xonta* doors. Even after this peaceful visit, the whites were still fearful that they would be attacked.

By the time that DeMassey reached his destination, Big Bar, there were already some two thousand miners along the upper Trinity River. Even more miners had staked claims on its North Fork and South Fork within Hupa territory. That summer, more and more gold seekers began to arrive and interior towns, like Weaverville and Orleans, developed to supply the prospectors.

TERROR WHEN THE INDIANS RAIDED — 1862

As winter was coming to an end in March, 1862, there was hope that the spring season would bring some kind of relief from an Indian/Settler conflict which had grown to terrifying peaks.

The story is told in a letter published in *The Humboldt Times* on March 29, 1862. The letter was written by a newspaper reporter who got his information from George Zehender and Mrs. Bates, two residents of Humboldt County who were involved in the conflict. The usually peaceful and quiet area where Zehender lived had been bothered by repeated Indian attacks. By the time the newspaper reporter got the story, the people under attack were becoming desperate. The Indians were terrorizing the settlers by attacking with more and more violence each day. By the end of the week, many people were homeless. . .

"On Saturday, the Indians shot and wounded Mr. Zehender and burned his house; Sunday, burning his other buildings; Monday, burned Mr. Goodman's house; Tuesday, Mrs. Brehmers; and yesterday, killed Mr. Bates and burned his house — what they will do tomorrow or how far they will go next, none can tell."

The details of these horrible attacks are as follows:

Saturday afternoon as George Zehender -- who lives at Angel Ranch, 11 miles from Arcata -- was working in his field about 500 yards from the house, he was shot at and wounded twice by the Indians. He saw that there were Indians between him and the house, cutting off his escape in that direction, so he ran into the redwood timber nearby, chased by his attackers. His escape seems a miracle when the circumstances are considered; but he succeeded by taking the long way around to reach the next house, half a mile from his own.

Jacob Zehender was plowing in the field next to his brother George's when he heard the shots and saw the commotion coming from his brother's field. Jacob ran in the opposite direction and reached Mrs. Brehmer's house half an hour after his brother George. Outside they counted the Indians in all.

TERROR WHEN THE INDIANS RAIDED — 1862

(Continued)

Sunday, a small group of the settlers went to George Zehenders ranch and found everything in ruins; the house, milk barn, and all other outbuildings were burned to the ground. This had been one of the finest farms and most comfortable homes in the country.

Monday, another group went to Mr. Goodman's farm and brought his family to town. A short time later, his house was also burned. Tuesday, Mr. Hanlon's home was burned.

But Wednesday, they did something that really caused the townspeople to be afraid. Mr. Bates, whose farm was a few miles away, and who they never thought was in danger, was killed within three hundred yards of his own house! It was 10 o'clock in the morning and he had gone to look for a cow, when the report of two guns was heard at his house and soon after, his dog that was with him, returned wounded. Bates' body was found undisturbed and was brought to town. He was shot in the neck, besides which there was an arrow thronged in his body.

This area had once been a quiet, happy place to live and work. But conflicts between the Indians and the settlers had changed all that. What could have caused these two groups of people to become so angry with each other?

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Redwood Country
Lynwood Curranco
Kendall Hunt Publishing Co.
Dubuque, Iowa

FORT HUMBOLDT FORMATION

Humboldt County is a land that is full of beauty. The Coast red-woods grow from the mountains to the sea in a seemingly endless procession. Wild, beautiful rivers cut through the countryside - rivers with legendary names: Klamath, Van Duzen, Mad, Trinity, Eel. And finally, the restless coastline that borders the county tops off its majestic splendor.

This country was inhabited by Native Americans long before people from Europe entered this area. The Hupas, the Yuroks, the Karuks, the Wiyots, and the Mattoles lived here along with other Native American tribes. They fished the rivers and hunted the plentiful game. But when the Europeans began to settle in Humboldt County, this peaceful way of life was doomed to a bitter and bloody end.

Once the Europeans became aware of Humboldt Bay, adventurous settlers flocked to the area, anxious to claim land as their own and establish themselves.

At first, the Native Americans wanted to trade with the Europeans who were coming to their lands. But the Europeans began pushing the Native Americans off their land so that they could use the land for farms and homes, hunting, fishing and for building new industries. They took over native village sites and hunting grounds, and natives who tried to defend their homes and families, were often killed. It is not surprising that the Native Americans began to strike back at the settlers. Life for the settlers of the Humboldt Bay region was soon to be upset by angry Native Americans who raided farms, killing, burning buildings, and terrorizing the settlers in retaliation.

The settlers made many desperate appeals to the government for help and were answered at last early in 1853. Lt. Colonel Robert C. Buchanan was chosen to command the company that was assigned to protect the settlers on Humboldt Bay. Buchanan and his men arrived at Humboldt Bay in late January 1853, and the Colonel had little difficulty in finding a good location to build the fort. A barren 40-foot bluff on the east side of the bay near the town of Bucksport seemed to be a perfect site.

FORT HUMBOLDT FORMATION

(Continued)

There was some controversy at this time over the reasons for the formation of the fort, although the government position was that the settlers needed to be protected. Colonel Redlick McKee had tried to alert the Governor to the settlers' hostilities towards the Native Americans. After the fort was built, the controversy was kept alive by a local newspaper. Federal agents assigned to care for the Native Americans' physical needs were accused of neglecting their duties.

During much of the time that the fort was in operation, its main value to the settlers of the area was as a symbol of "civilization in the wilderness." The Native American/settler troubles never took the form of all-out war; rather they consisted mainly of isolated skirmishes and "incidents." So, the military duties of the men stationed at the fort were to resolve conflicts when they could, and to hold Native Americans prisoners when they were captured from areas near the fort. Outlying areas were unaffected by the military presence. The imprisoned Native Americans were kept on the peninsula across from Bucksport.

Discussion Questions

1. What seems to be the major reasons for building Fort Humboldt? What was the problem?
2. Did all of the people agree that Fort Humboldt should be built?
3. Why did some people feel it should not be built?
4. What did the military forces at the fort do to the people?
5. How do you feel about this solution to the problem? Why?
6. Can you brainstorm any other ways to solve this problem that might have been better?

ACTIVITIES

- After listening to the reasons for the formation of the Hoopa Indian Reservation found in Clue Card 30 , brainstorm other ways to solve the problem, and the possible consequences of each solution for both the Indians and settlers.
- After listening to the information presented in Clue Card 31 , students will recall and list as many examples as possible of prejudice toward the Chinese in early Humboldt County.
- After listening to the history of the Chinese in Humboldt County, found in Clue Card 32 , students will make a mural depicting major events.
- Have students write a creative paragraph about nightmares or thoughts that they have had in which they were forced into going somewhere without any choice or were separated from their family. Have them share their creative thoughts with each other. Complete activity by comparing the feelings and fears of the students to the feelings and fears that the Native American or Chinese people experienced during the move to the Reservation or during the Chinese Expulsion from Humboldt County.
- Using Probe Card 52, read the conflict situation to the entire class. Follow up with the debriefing questions found on the back of the Probe Card.

OBJECTIVE

The student will identify an example of prejudice or unfair treatment of a group in Humboldt County.



HOOPA RESERVATION

The Hupa people have lived in the Hoopa Valley for over 6,000 years. This figure is based on *radiocarbon dating* of charcoal found in an ancient fire pit. Hupa is the Indian word for "The river" now known as the Trinity. Hoopa is now the legal name of the valley, reservation and town.

The Hoopa Valley Reservation was created in 1864 in response to white settlers' treatment of the Indians as well as Indian treatment of settlers. From the time gold was discovered on the upper Trinity River, Hoopa Valley was overrun with miners and later, settlers. The first government intervention in the Hoopa Valley came in 1855 when Fort Gaston was established. The purpose of the Fort was to provide soldiers to protect the settlers from the Indians.

In 1864 the concept of a reservation was offered to the Indians as a peace-making venture. Not all people were in agreement about forming the Hoopa Reservation. The Indians were very suspicious. The Hupa men had been promised protection if they reported to Fort Gaston for treaty negotiations, but they had become "so suspicious of white men, that they kept most of their guns hidden, and were constantly on the alert, ready to break to the mountains in case any effort should be made to remove them to a reservation."¹ The Native American people were said to "prefer death or starvation in the mountains to removal."²

A few gold miners did not want to give up their claims along the Trinity River. Some settlers wanted the Native American people relocated on Santa Catalina Island where they could be sure the Hupa people would be out of the way. Officials of the U.S. government felt that allowing the Hupa people to stay in the Hoopa Valley was a way to quiet the Native American people.

When the Treaty of 1864 created the Hoopa Reservation, the Euro-American "began a deliberate attempt to change the Hupa's lives."³ An agent was sent to the reservation to teach the Native Americans the ways of the Euro-American. The goal was to have the Native Americans speaking English, attending religious services in Christian churches, farming, raising their children, dressing and acting just like Euro-Americans. The makers of the treaty did not ask whether the Indians wanted to change their lifestyle, and assumed that the Native Americans would want to change their total way of living. This way of thinking caused conflicts between the Euro-Americans and Native Americans.

Reference Notes:

1. George E. Anderson, "The Hoopa Valley Indian Reservation in Northwestern California: A Study of its Origins." (Unpublished M.A. Thesis, University of California, Berkeley, 1948). p. 115.
2. *Ibid.*
3. Byron Nelson, Jr., OUR HOME FOREVER, A HUPA TRIBAL HISTORY, Hupa Tribe, 1978. p. 95.

DISCRIMINATION AGAINST THE CHINESE

The Chinese were thought to all look alike. The Daily Report of San Francisco expressed how many people felt about the Chinese expulsion from Eureka in 1885.

True, they expelled not only the Chinese who brawled and fought and shot, but all the Chinese. They had to do that. They could not distinguish. No one can, in the case of Chinese. It is very difficult, and often impossible... to circle out the innocent from the guilty, when large numbers, forming a sort of community among themselves engage in wrongdoing. In that case the innocent often suffer from association with the guilty. Nobody can prevent that.¹

Chinese were discriminated against through legislation, economically and socially. They could not become citizens, vote, serve on juries or testify against whites. As in the case of the Indian, their right to attend public schools shifted back and forth from not being allowed to attend school to attending separate schools for Chinese only.

Two local laws were discriminatory in nature. In 1878, the City of Eureka passed a ban on fireworks "except on national holidays."² The Chinese used fireworks extensively in their Chinese New Year celebrations in February and this did not qualify as a national holiday. In 1895, after the expulsion, the city's first Charter included a section which read:

No Chinese shall ever be employed, either directly or indirectly, on any work of the city.³

A long-standing practice of job discrimination was thus established by law in city employment.... An 1879 advertisement for the Pioneer Hotel in Hydesville boasted "no Chinese find employment here."⁴ "No Chinese need apply" for employment in quarry work in construction of the Seal Rock Lighthouse... In the construction of the Courthouse "Chinese labor will not be called for.".....

Taxation was a major means of discrimination against Chinese. A \$3.00 to \$4.00 foreign miners tax aimed particularly at Chinese was instituted in 1852 and 1853. In 1860, Chinese fishermen were charged a \$4.00 per month tax.⁵

A Souvenir of Humboldt County which had earlier been printed by the Supervisors of Humboldt County and the Chamber of Commerce said:

One fact makes Humboldt unique among the counties of California and indeed, on the Pacific Coast – we have no Chinese. Our working men are not compelled to come into competition with the degraded coolies of the orient.... Even in far off China, the coolies know that they are not permitted to come here, and none ever attempt it.⁶

The Chinese did not return to Eureka until the 1950's.

CHINESE HISTORY – BACKGROUND AND EXPULSION

Between 1848 and 1852, 18,000 people were brought from China to Humboldt County. They were brought by steamship to satisfy a demand for cheap labor in the mines of Northern California and in the construction of the Central Pacific Railroad. Most of these Chinese people had been farmers in China and could no longer make a living there because of crowded conditions, drought, and fighting.

By 1874, Chinatown was well established in the city of Eureka, its boundaries were approximately 5th and F Streets and 4th and E Streets.

The Chinese lived in buildings better described as shacks, rented to them by white landlords. The area had no sewer system and often flooded during winter storms. The Chinese kept to themselves, continuing their Chinese religion, customs, food and dress. They did not agree with white man's laws, so they remained a very separate group, removed from the mainstream of life in Eureka.

The experience of the Chinese in Humboldt County from the 1850's to 1885 was one of prejudice, discrimination, harassment, property damage and finally expulsion. Nearly all of the whites in the community were prejudiced against the Chinese and stereotyped them as being dirty, thieves, prostitutes, and drug users. A local newspaper referred to the Chinese as "filthy" and said that the Chinatown area of Eureka in which they lived was full of "filth and nastiness." In every way, these people were considered to be inferior to whites.

Since many of the Chinese worked on jobs outside of town, they were further isolated from the rest of the community. In the first place, the Chinese in Eureka were willing to work for extremely low wages, thus they became an economic threat to the white workers of Eureka. Secondly, since many areas of employment were not available to them, they did engage in some illegal activities such as prostitution, gambling and selling drugs. This made the people of Eureka angry. The local newspaper continued to write degrading articles against the Chinese and this caused the townspeople to become more and more angry and less tolerant of them.

The Chinese were discriminated against through legislation, economically and socially. They could not become citizens, vote, serve on juries or testify against whites. Like the Indians of Humboldt County, their right to attend public schools shifted back and forth from prohibition to segregation.

Another form of discrimination against them was a \$3.00 to \$4.00 miners tax aimed particularly at the Chinese, and in 1860 all Chinese fishermen were charged a \$4.00 per month tax.

But the ultimate step in the poor treatment of the Chinese was their eventual expulsion from Humboldt County. On February 6th at 6:05 p.m., a gun duel broke out between two warring sections of Chinatown. A prominent society member, David Kerdall, happened to be walking nearby and was hit by a stray bullet from a Chinaman's gun. Shortly after, he died.

Within a few minutes the city of Eureka was in a "blaze of excitement"; hundreds of people gathered in the streets. Within hours of this incident, with many citizens of Eureka near rioting, all of the Chinese in the area were warned that they had 24 hours to pack their belongings and leave. They were placed on two ships the next day and sailed to San Francisco.

As a consequence of the Chinese expulsion, local laws were written to keep all Chinese out of Humboldt County. These laws remained in effect until 1945 and the end of World War II.

Adapted from:

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Redwood Country
Lynwood Curranco
Kendall Hunt Publishing Co.
Dubuque, Iowa

and

Treatment of Minorities in Humboldt County
Michael Kellogg
Master's Thesis - H.S.U.

References:

1. Humboldt Times, February 21, 1885.
2. I bid., April 13, 1878.
3. Eureka City Charter, 1895, Sec. 190.
4. Eureka Herald, April 9, 1879.
5. Michael Kellog, "Treatment of Minorities in Humboldt County" (Master Thesis, Humboldt State University), 1972

ACTIVITIES

- As a class, have students fill in the chart found in Clue Card 33 with as much information as possible by:
 - A. Viewing a follow-up presentation of the slide show.
 - B. Questioning family members and friends to determine their ethnic origins and present occupations.
 - C. Exploring the time line of Humboldt County History found in Clue Card 34 for additional information.
- Using the local phone book, students will pick out any five names and research the ethnic origins of each name.

Possible reference: New Dictionary of American Family Names, Edison C. Smith, Harper and Row, Inc. Publishers (Available through H.E.R.C.)

OBJECTIVE

The student will identify one or more ethno-cultural groups of Humboldt County.



CHART

ETHNOCULTURAL GROUP	AREA FIRST SETTLED IN	OCCUPATIONS THEN	OCCUPATIONS NOW

Discussion Questions:

1. Compare the occupations now and then - what do you notice?
2. Which group lived here first?
3. Name some of the earliest European groups who settled in Humboldt County.
4. Are there people from different cultures living in Humboldt County today that are not listed on the chart? If so, who?
5. Did you discover reasons for different peoples coming to live in Humboldt County? If so, please share those reasons.

ACTIVITIES

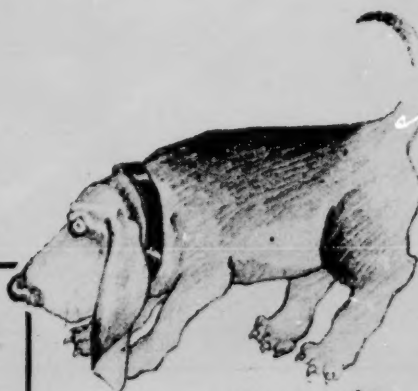
- Students working in small groups will read one of the following biographical sketches:

Emma Freeman, Euro-American Clue Card 35
 Toddy Thomas, Black-American Clue Card 36
 A.W. Ericson, Euro-American (Swedish) Clue Card 37
 Emily Jones, Euro-American Clue Card 38
 Joseph Russ, Euro-American Clue Card 39
 Berenice B. Cockburn, Euro-American Clue Card 40
 Suk Choo Kim, Asian-American Clue Card 41
 Anthony Risling, Native-American Clue Card 42

- Students will be able to present an oral report including illustrations of each person's contribution.
- After all oral reports have been presented, students will discuss the following questions:
 - How were the contributions of each person alike?
 - Were the contributions unique because of the person's ethnocultural background? Why or why not?
 - Would you choose to be like any of these people? In what way?
- Students will be able to identify ethnic restaurants by using the local phone book yellow pages.

OBJECTIVE

The student will identify specific contributions of one or more ethnocultural groups of Humboldt County.



EMMA FREEMAN

Emma Freeman was a strong-willed, independent lady who contributed to the history of Humboldt County through her photographic talents. She was born in Nebraska, becoming dissatisfied and restless with her youthful home at an early age. She left to go to San Francisco, but stopped in Denver in order to earn some money. While working in a clothing store, she met her future husband, Edwin Ruthven Freeman. They were married in Denver, moving to San Francisco shortly thereafter. They opened a small arts and crafts shop which prospered. However, the earthquake of 1906 destroyed the shop, leaving the Freeman's without a business. Her husband talked her into leaving the city she loved and felt comfortable in moving to Eureka. He loved Humboldt County and found many friends, but Emma was not willing to assume the accepted women's role and consequently was unhappy. In order to have an outlet for her creativity, she purchased camera equipment in 1910.

With the purchase of the camera equipment, she began her career in photography. In her search for subjects she became fascinated with the Indians. She befriended and hired a number of Indian people to pose for her. The settings and poses were contrived, but still served to depict some of the customs and dress of the local Indians during that time period.

Continuing her personal pattern of independence, in 1913 she ran off to San Francisco with a male friend. Her husband was, needless to say, humiliated and upset. He and Emma were later divorced. She eventually returned to Eureka and continued to work as a photographer.

Additional Reference:

With Nature's Children. Emma B. Freeman. By Peter E. Palmquist. Interface California-Corporation. Eureka, California. 1976.

TODDY THOMAS 1909 - 1958

Toddy Thomas lived and grew up in Rohnerville. When he died at the age of 50, he had led a full life as a scholar, an athlete, an educator, a school administrator and a person. He was important in the community. He liked the people and was able to make changes. He helped people to like themselves. He made education more likable.

Tod's father died in 1914 when Tod was only 5 years old. After her husband's death, Mary Emma Bouchard Thomas, Tod's mother, sewed clothes for people and helped in the delivery of other people's babies. She was a seamstress, a midwife, a businesswoman, and a mother. Since his mother had to work so hard just to keep the house going and to feed six children, there was no extra money for little things. In grade school, during the summer vacations, Toddy would weed carrot and beet fields to earn money. He picked wild blackberries and sold them.

Tod had black ancestors on his mother's side, but no one was sure who they were. Tod's mother had been adopted. The parents she lived with were the only parents she knew. Grandma Bouchard had told her daughter, who was Tod's mother, that Tod's mother had been given to Grandma by an old French woman. The real parents' last name was Johnson.

Tod went to grade school in Rohnerville and on to high school in Fortuna. He worked hard as a student and as an athlete. Toddy had always enjoyed sports. He liked all the sports; but basketball was his favorite.

TODDY THOMAS 1909-1958
(Continued)

Tod knew that his family could not pay for his college education. He also knew that he could not earn enough money during one summer for one year of college. Tod worked from spring of 1927 until the February of 1928 before he started classes at Humboldt State Teacher's College in Arcata. He also borrowed money from his friend, Mrs. Perrott.

Tod began classes at Humboldt State Teacher's College in the Spring semester of 1928.

After graduation from Humboldt State Teacher's College in 1931, Tod taught at a number of school in Humboldt County. Wherever he taught, he always enjoyed being with the children. Tod was a natural teacher. Students, teachers, principals, and parents liked him. Over the next fifteen years, Tod taught at White-thorn, Grizzly Bluff, Grant Union District, Klamath, Morek, Korbelt, and Rohnerville.

In 1946, Tod became principal of Rohnerville Elementary School. In the summer of 1948, Tod began summer school at Humboldt State Teacher's College to obtain an Elementary School Administration degree. In 1951 Tod had his degree and became the principal-superintendent of Rohnerville School District.

Tod wanted a better school building for the students than the old Rohner school. Built sometime in the 1800's, the two-story structure was not large enough for a growing school population. Tod worked hard to get the new building for the Rohnerville School District built. By the spring of 1950, the move from the old school to what is now the Toddy Thomas School was completed. Toddy's second project was to start the plans for another school building in Rohnerville. This school, Rohner School, was not built until after Tod's death.

TODDY THOMAS 1909 -1958

(Continued)

When Tod was not working for others, but had interests at home that kept him busy, he designed and built his own home, and filled it with collections of antiques and Klamath Indian basketry. Tod had put an electrical system into his house. The controls for it were in one room as a little console. Lights, music, and electrical gadgets throughout the house could be turned off and on from that console.

The teachers who taught under him respected him for his ideas because, they said, he always had their best interest at heart. And the students loved him because they felt he always had their interest at heart. And both groups were right.

Tod died when he was only 50 years old. The following is a description of the day he died:

Around 4:00 a.m. in the morning of Friday, December 19, 1958, Tod arrived at Redwood Memorial Hospital in Rohnerville.

"Thomas arrived at the hospital alone in his own car. He had been disturbed by chest pains earlier in the night and left his own home to go to that of his mother, Mrs. Mary Elwood. Shortly after 3:00 a.m. he had begun to suffer severely and at that time he dressed and drove to the hospital. Dr. Charlton Schwartz and Father Burke were called and about 30 minutes later a massive attack proved fatal to one of Humboldt County's most noted educators."

Humboldt Times

Saturday, December 20, 1979

Tod led a productive life during which he contributed a great deal to Humboldt County.

ERICSON, AUGUSTUS WILLIAM - 1848-1927**Pioneer Photographer**

A.W. Ericson came to Humboldt County from Sweden by way of Chicago. He spent his early years in Orebro, Sweden, emigrating to the USA at 18 years of age. There he learned the printing trade. After leaving Chicago, he sailed to San Francisco, and came overland to Humboldt County, first settling in Trinidad.

By 1876 he had moved south to Arcata, establishing himself as the owner of a stationery store. This store was unique in that Ericson opened a reading room and lending library for the public. It was during this time that he married the daughter of a local pioneer family. He and his wife began their family which eventually numbered eight children.

In the early 1880's photography supplies were added to the stationery store supplies and it was at about this time that Ericson's first photographs appeared. And so also began his lifetime project of recording through photographs the growth of Humboldt County during his lifetime.

The stationery store selling photography supplies failed and Ericson and his brother opened a drugstore. Ericson continued his photography hobby and when the drugstore too failed, he turned to photography as a source of income. Again, he and his brother formed a new business venture. During this period, Ericson's photographic chronicling of Humboldt County was very productive. Ericson traveled widely, gathering scenic shots of a variety of happenings. He photographed everything from logging, to railroading and even simple shots of the streets of Arcata.

As his reputation as a photographer grew, the Chamber of Commerce began hiring him for their purposes. They wanted him to acquaint the rest of the world with the beauty and advantages of Humboldt County.

ERICSON, AUGUSTUS WILLIAM - 1848 - 1927

(Continued)

Ericson's national reputation was established by his participation in the World Exposition in Chicago in mid 1890's.

In spite of his growing recognition, he suffered from plagiarism of his work, which would remain a frustration to him.

He became a local celebrity, whose presence was expected at all events from marriages to ship launchings.

Ericson's visual record of Humboldt County spanned 40 years. It is the most accurate, comprehensive collection of photos of Humboldt County available for that time period, approximately 1880's to 1920's. He made a unique and lasting contribution to our county's history.

Additional Reference:

Fine California Views. Photographs of A.W. Ericson. Peter E. Palmquist, Interface California Corporation, Eureka, California. 1975.

EMILY JONES 1885 - 1970
EUREKA'S WOMAN MAYOR, 1929-31

Fifty years ago -- on June 17, 1929 -- the citizens of Eureka elected a woman as Mayor: Emily Jones was her name. She was the first woman mayor elected in California -- the first one West of the Mississippi -- and the only woman to have attained the post in this, her native city.

The daughter of Humboldt pioneers, Dr. and Mrs. Seth B. Foster, she was born here on June 30, 1885 and lived here most of her years until her death on January 7, 1970, at the age of 84.

Always active in civic affairs, and interested in "just about everything," according to her acquaintances, she campaigned with the slogan "Good Clean Ideas" and "Good Conditions."

In an interview on her 80th birthday, which appeared in the Humboldt Times on June 30, 1965, Jones, then a proof reader for the Times, told reporter Estelle Goodman (Saltzman) that she felt the foundation for her election had been laid in 1923 when poor street paving and massive assessments had occurred in the city.

Jones, in the same interview stated, "I firmly believe a woman can do anything a man can do -- providing her physical strength allows." And Jones, in addition to being elected mayor, had proven her equality earlier by being the first woman in Humboldt County to drive a car and the first to fly an airplane.

On the topic of politics, Jones views were that "the world would be a great deal better off if there were more women who took an interest.

"Women have a natural instinct to clean up," she stated. "They are basically good housekeepers and this is why the political situation would be much improved if women were much more involved."

EMILY JONES 1885 - 1970

(Continued)

Recalling her firsts in the same interview, Jones told how being the first woman in the county to drive an automobile was her first "hurdle."

"It was in 1900, when my father purchased a Northern automobile. It was bright red with brass oil lamps and a brass (steering) stick.

"I took the minister's wife for a ride and we hit a cow. We were bobbing around like two corks on top of the animal's back."

As the first woman pilot, Jones had teamed up with Dayton Murray, Sr., (an early-day aviator for whom Murray field is named) and with the late Bill Spaletta, who taught her to fly.

Jones, Murray and Husted Heinrich, Sr. later purchased five acres and built a two-unit hangar, just north of Eureka on what is now Murray field.

Emily Jones contributed to the growth of Humboldt County by giving women of the county a strong model to follow. She was able to be successful as a mother of two children (her husband had died some years before she became mayor) and as an important office holder in the city of Eureka. She also pursued many personal interests such as flying.

Adapted from article in
the Times-Standard by
Muriel Dinsmore.

JOSEPH RUSS (1825 - 1886) - NEW ENGLAND

"From difficulty to triumph, from poverty to wealth, from obscurity to prominence by the sole aid of his own energy!" Such is Joseph Russ described in History of Humboldt County, 1881.

Mr. Russ belonged to sturdy New England stock, the self-reliant type, trained by generations of industry and frugal living to make the most of the environment. Born in Lincoln County, Maine, in 1825, his formal education was limited to that of local district schools. When he reached the age of twenty-one he went to Dartmouth, Massachusetts, and worked there for two years. He then ventured out into the business world on his own, at Fall River, Massachusetts, engaging in teaming and merchandising. Disappointed in results there, he bought an interest in a sawmill in Appleton, Maine, and at the same time operated a grocery store. He lived in Appleton for about three years.

Russ was one of the many caught up in the mad rush for gold in California 1849, and with careful planning, he prepared himself to enter into business upon his arrival. He purchased materials for a building, which he had made in sections, which could easily be assembled when he reached California.

Russ traveled around Cape Horn aboard the Midas, and purchased a large amount of flour at ports enroute. After five months he arrived in San Francisco in March of 1850. Here he changed his plans, sold his building and supplies, and joined six other men to travel by boat to Sacramento. In the Sacramento area, Russ managed a sawmill for a short period and engaged in engineering projects. He built a bridge across the American River, as well as other similar construction projects.

JOSEPH RUSS (Continued)

Between 1850 and 1852 Russ engaged in numerous activities in the Central Valley, farming and the cattle business being chief among them.

In 1852 Russ bought a herd of cattle which he drove to Humboldt and grazed upon Bear River Ridge. He spent part of that first winter at the Seth Shaw cabin on the site of what is now Ferndale. He was convinced that here were to be found more natural advantages than he had seen in any other part of the state.

In the fall of 1853, Russ and Berry Adams purchased a large herd of beef and drove them north to Eureka, opening a meat market there, with which Russ was connected for two years. For the next two years, until 1857, Russ engaged in the cattle and meat business in the Salmon River area. Purchasing another herd in Oregon, he returned to this area and again opened a meat market in Eureka, which was known as Russ Market.

Before long Russ began investing in grazing lands, establishing holdings of more than 50,000 acres in Humboldt County, stocked with 4,000 head of cattle, 13,000 sheep, and many horses and mules. Many of the early settlers, Danes, Swiss, and Portuguese worked on, or leased, Russ properties prior to establishing their own holdings in the Eel River Valley. Russ kept over 2,000 milk cows on about 20 dairies and was greatly interested in the development of the dairy industry in this area.

In the 1870's Russ built a saw mill on Indian Island, opposite Eureka, known as the Excelsior Mills. The plant was equipped with the latest and finest in lumber-producing machinery. Russ installed the first "Prescott Direct Steam Feed" in the West.

JOSEPH RUSS (Continued)

Russ also established, in 1867, one of Ferndale's earliest and best known merchandise stores, known as the "Brick Store" for many years. The Russ and Patrick families also established a meat market on Ferndale's main street.

In 1850 Joseph Russ married Zipporah Patrick. The Patrick family had resided with Russ in his cabin west of Ferndale until they were able to build their own home on Grizzly Bluff. Nehemiah Patrick, Zipporah's father, established a profitable farm in that area, and was one of the first in the valley to establish an extensive orchard.

Russ, a Republican, was active in local and state politics, as well as a delegate to the Republican National Convention. In 1873 he was elected to the State Assembly. In 1875 he made an unsuccessful bid for a State Senate seat, but was successful in a later attempt. In 1884 he was again elected to the Assembly and was a member of that body at the time of his death, October 8, 1886.

In the legislature, Russ secured much legislation beneficial to this area. He is remembered for the "Canada Thistle Bill," which provided for the eradication of the statewide pest. He also worked for effective county road laws, and for laws to secure adequate funding for public schools.

The Russ name was originally Rust. There are two theories as to why the spelling was later changed: one, to avoid confusion with another family named Rust; the other, that in a legal document the final letter was mistaken for an "s", and Russ then used the new spelling from that time.

Following the death of Joseph Russ, his wife, Zipporah, and their surviving sons, continued to guide the many family business ventures. Zipporah Russ died in 1929 at Fern Cottage.

BERENICE COCKBURN 1876-

Back in 1876 when Berenice Barnum Cockburn was born here on Jan. 22, this north coast town of Eureka had been a settlement on Humboldt Bay for just over a quarter of a century . . .

The daughter of Humboldt County pioneers Gorham and Laurona Barnum, the centenarian, plus three, was the fifth child born to the Barnum family in their home at Fifth and B streets here. It is now the location of Harvey M. Harper's Ford Agency's Used Car lot - and the site's well known citizen has moved three blocks east and 10 blocks to the south, residing at 15th and E streets.

In her residence ("that was considered way out of the city when it was built back in the early days by a Eureka dentist," she recalled) the sprightly Mrs. Cockburn keeps very busy doing her own housework, gardening, and, on a regular basis, baking her own bread. Another of her favorite pastimes is quilting. She belongs to a church group which gets together every Thursday to quilt. Berenice has been attending for 70 years. She says baby quilts are her favorite projects.

Mrs. Cockburn said her earliest recollections of Eureka and her family were "the two horses spring wagon my family owned. They would let me invite a girl friend and my brother would bring along a chum - and we'd drive out to Freshwater. It took about an hour - but it was wonderful for children - to be able to pick berries and wade in the Freshwater creek."

She also remembered the horse-drawn streetcars. "I rode on them when I had a nickel - sometimes when we didn't, we'd sneak a ride. The conductor, named Pat, knew we were, but he never seemed to mind. . ."

BERENICE COCKBURN 1876 -

(Continued)

She recalled also, the stream where the Eureka Inn is now located, "where we caught flounder and perch"; the Chinatown then located on Fourth Street, between E and F, and she remembered going crabbing on Humboldt Bay - "We used rakes to gather the huge crabs, just ten feet from the shore. . ."

Entertainment in the 19th century Eureka "was going to dances such as those where music was provided by the 10th battalion band in which my boyfriend played - or having friends over in the winter to pop corn by the fire."

When Berenice and Ernest Cockburn, then a pharmacist were married, in the late 1800's, they sailed to San Francisco on the Pomona, she recalled for Rev. Brown and the guests at her party. "My brother was agent for the Pomona here - and our wedding gift was the bridal suite on the ship." The Cockburns lived near San Francisco for a number of years.

The Cockburns returned to Eureka in the early 1900's - settling first near Sequoia Park, then in the home, she still occupies today. Her husband died 27 years ago, "and they have been lonesome years," she said. "He would be pleased, though, to see how well I can manage my money - since, in those days, many people thought women couldn't handle finances."

"Quite a few women did work, though," she commented "and women are coming more to the front than ever before. I don't believe in keeping any woman from a job simply because she is a female - and I certainly believe in equal pay for equal work."

BERENICE COCKBURN 1876 -
(Continued)

Berenice Cockburn continues to "keep busy" as she describes the many activities she takes part in.

Adapted from
Times-Standard article in
January 28, 1978 by Muriel
Dinsmore

SUK CHOO KIM

Suk Choo Kim was born in Seoul, Korea in 1950 at the beginning of the Korean War. He live in Seoul throughout the war. It was hard to live there during the war, as much of the city was destroyed.

One of his early school honors was being accepted into Kuyng Bock, and all male elite middle school in Seoul. He began to prepare for this in 5th grade by studying very hard, many times until 2:00 in the morning. After four years at Kuyng Bock, Suk Choo's mother and step-father sent him to the United States to get an education. They believed that by going to America and attending American schools, you would be successful.

He arrived in Los Angeles in 1965 when he was 15 years old. From there he was sent to Logan, Utah to go to school. He didn't speak English, so it was very hard for him to do well in school which resulted in much unhappiness for him. He experienced alot of prejudice in Logan. After a short time in Logan, a friend of Suk Choo's found a family that lived in Garden Grove, California, who were willing to take care of him. They helped him to improve his English and they also helped him to understand the traditions and customs of the United States. He graduated from high school and went to Cal Poly Pomona and studied for a degree in Math.

In 1967 Suk Choo went back to Korea to visit his family and friends. While he was there he was drafted by the Korean Army but chose to return to the United States. He then moved to Arcata and enrolled at Humboldt State College. He graduated in 1971 and also earned a Masters degree in mathematics. Suk Choo became very interested in photography and began to do more photography than math, so he went back to Humboldt State University and received his Masters in photography.

SUK CHOO KIM
(Continued)

In the spring of 1976 Suk Choo bought "The Novelist" which was a small gallery in Arcata. He changed the gallery's name to Ameka which means friend in Esperanto.* He worked hard to keep the gallery going by adding photography supplies and more art materials. His business has prospered and grown and given local artists a place to display their creative talents.

Suk Choo is in the process of building a home on Azalea Hill which he designed. In his home he will have a studio and photography lab where he will continue to do his art work and also work at his business in the community.

* Esperanto is an artificial international language based on European word roots developed 60 years ago.

ANTHONY RISLING**Born 1912**

In the early 1900's, in a small Native American village called Moreck, a child called Anthony Risling was born. Anthony's ancestors included people from the Hupa, Karok and Yurok tribes. Moreck was on the Klamath River, 12 miles northeast of Weitchpec and 36 miles from the mouth of the Klamath on the coast. At the time of Anthony's birth, there were no roads to Moreck, only trails for walking. Supplies were either brought to the village by boat on the Klamath River or had to be carried on trails for a long distance uphill.

While Anthony was young, he learned the old ways of life such as how to fish, hunt, make gill nets, baskets and small snares for animal trapping. For the most part, Anthony and his family depended on the land for their food, shelter and clothing. He learned ways to preserve salmon, trout, eels and sturgeon so that they could be used over the course of a year. Remember, there were no freezers in Moreck!

Anthony attended Moreck School until he was in the 6th grade. Then he moved to Hoopa in 1925 and attended boarding school for 7th and 8th grades. A few years later he attended Hoopa High School.

When he began working as an adult, he first drove a bus for Hoopa High. Then he became a classroom aide. At the present he is a liason person at Hoopa Valley Elementary School.

ANTHONY RISLING
(Continued)

Anthony has given a great deal to the students at Hoopa Valley Elementary. He has taught them jump dancing and brush dancing and how to play Indian cards and the Indian stick game. Anthony has also taught the students to hand-carve wooden spoons, miniature models of Indian houses and fishing nets. He has helped to keep the "old ways" of doing things alive by teaching young people the customs and skills he knows. Anthony is a very important person to the young people of Hoopa.

Adapted from a biography
by 8th grade students in
Bill Melton's class at Hoopa
Valley Elementary School.

ACTIVITIES

- Students will complete a Family Tree using Clue Card. 43
- Students will appreciate the backgrounds of at least two of their classmates by listening to a student's relative talk about their ethnic background as it relates to their life in Humboldt County.

Students can determine whom they wish to invite and then send a letter of invitation to each.

See Clue Card 44 for a sample letter!

- Students will explore the kinds of last names they have and what type of occupations or lifestyles they would have had as early peoples living in Humboldt County.

A fun and easy to use reference is the New Dictionary of American Family Names by Edison C. Smith (available through H.E.R.C.)

OBJECTIVE

The student will identify ways he/she is a part of an ethnocultural group.



ACTIVITIES

Select two of the following activities from the *Probe Cards* section:

- Coat of Arms: Probe Card Two
- You Must've Been A Beautiful Baby: Probe Card Eighteen
- U.S. A Collage: Probe Card Twenty-Four
- Yummies: Probe Card Twenty-Six
- "A Little Joke": Probe Card Thirty-Six
- Simulation: Probe Card Fifty-Eight

OBJECTIVE

Students will demonstrate positive attitudes toward membership in their own ethnocultural groups.



ACTIVITIES

- Guide students in brainstorming a class list of ways in which *they* can contribute to some part of the Humboldt County community.
- Permit students to discuss the possibilities and to select, by consensus, one way the class can contribute to the community.
- Allow students to determine the various responsibilities involved in completing their community activity and to divide themselves into committees to work on the different parts of the project.
- Assist students to draft a plan and complete their chosen activity.
- Evaluate the results of their efforts with the whole class.

OBJECTIVE

Students will demonstrate responsibility and pride as contributing members of their community.

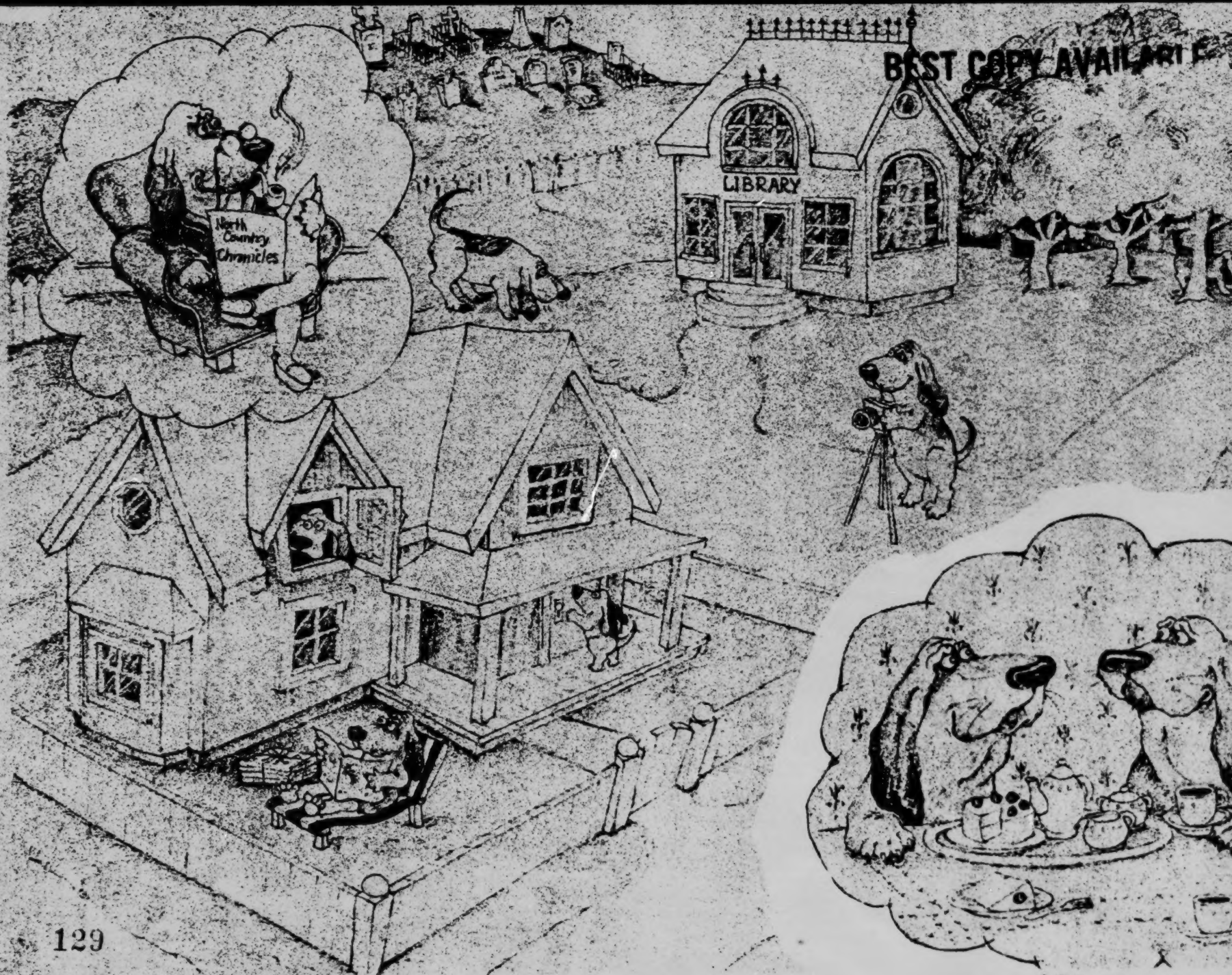


HUMBOLDT COUNTY SOCIAL AGENCIES

- Blue Herron Center, 931 5th Street, Eureka, California. (445-2089)
- California State Parks and Recreation Department, 3431 Fort, Eureka, California. (443-4588)
- Camp Fire Girls Humboldt Council, 1653 J Street, Eureka, California. (442-4548)
- CETA, 555 H Street, Eureka, California. (445-7622)
- Coordinating Council for Human Services, 518 7th Street, Eureka, California. (445-8471)
- Eureka Police Department, 4th and I Streets, Eureka, California. (442-4548)
- Humboldt Child Care Council, 928 4th Street, Eureka, California. (443-3237)
- Humboldt County Association for the Mentally Retarded, 11th and E Streets, Eureka, California (443-8317); and 23 Center, Rio Dell, California. (764-5700)
- Humboldt County Jail, 826 4th Street, Eureka, California. (445-7564)
- Humboldt County Mental Health, Harris and H Streets, Eureka, California. (443-4511)
- Humboldt County Parks and Recreation Department, 527 D Street, Eureka, California. (445-7650)
- Humboldt County Welfare Department -- Social Services, 929 Koster Street, Eureka, California. (445-7225)
- Humboldt Open Door Clinic, 1000 H Street, Arcata, California. (822-2957)
- Juvenile Hall, 2002 Harrisons Avenue, Eureka, California. (445-7644)
- Mad River Community Hospital, 3800 Janes Road, Arcata, California. (822-3621)
- McKinleyville Headstart Preschool, 1720 Central Avenue, McKinleyville. (839-2648)
- North Coast Regional Center, 5th and M Streets, Eureka, California. (334-0893)
- Planned Parenthood, 2316 Harrison Avenue, Eureka, California. (442-2961)
- Red Cross, 11th and B Streets, Eureka, California. (443-4521)
- Retired Senior Volunteer Program (R.S.V.P.), Humboldt State Univeristy. (826-3340)
- Salvation Army, 300 5th Street, Eureka, California. (442-6475)
- Senior Citizens Resource Center in Eureka, 3300 Glenwood Street, Eureka, California (443-9747)
- State Department Mental Healthn, 619 2nd Street, Eureka, California. (442-2951)
- Y.E.S. (Youth Educational Services), Humboldt State Univeristy. (826-3340)

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1. A chronicle of your community history is missing. However, abundant clues do exist. Your dear friend, Watson, has discovered a copy of the *Northcountry Chronicles* and lying under it was a picture history to guide you on your way. While relaxing in your overstuffed chair, you browse through the *Northcountry Chronicles*, choosing objectives and activities that fit the scene in your community.

2. Choose a sunny day and with your "picture box" make a visual record of your community. Include photos of different kinds of people involved in different occupations, historical sites, your unique landscapes, and new pictures of old pictures.

As an ambitious sleuth, you organize these photos as a slide presentation.

3. Your search for the missing chronicles brings you to your local libraries where you will find clues to community historical events and important dates for a timeline.

Some libraries at your disposal are county, university and school libraries, and historical collections.

P.S. Watson uncovers evidence that indicates some people may have been treated unfairly. Be sure to explore this lead.

4. Watson again assists you in gathering data about family and cultural history and contributions to your community. He has rummaged through his grandma's attic to find family albums, genealogies, heirlooms, scrapbooks, and ancient diaries. Mrs. Watson suggests you incorporate this data into Objectives 7, 8, 9 and 10.

5. Watson suggests you have tea and crumpets with members of the Historical Society. Many of their ancestors settled your community. While you chat be sure to inquire about early life, relationships between groups of people, bad times and good times.

6. Fascinating citizens inhabit your community. Ask your friends to refer you to long-time residents who can provide you with biographies. Try to include biographies of people from a wide variety of cultural backgrounds and insert these short studies in Objective 8.

7. A musty collection of old newspapers awaits you at your local library. Scan them carefully for events concerning different culture groups — look for information that will show you the perspective of each group involved. You need this information for Objectives 3, 4, 5 and 6.

8. Upon returning from the inner chambers (Chambers of Commerce, that is), Watson has retrieved all sizes and types of maps having to do with your community. You laugh with delight because these are perfect for use in Objectives 2 and 3 and where pertinent.

9. Contact members of local ethnocultural organizations and express your interest in the influence of their cultural heritage in your community. Ask for their help.

10. With the *House Key* in your pocket (see Fact Sheet 16) stroll leisurely through older sections of your community and identify examples of the various "cultural" building styles. Map out a walking tour of the area — describe any special features you spy along the way. Use in Objective 3.

11. The final, missing link necessary for a successful solution comes to you in the form of a resource list of community social agencies. You will need this listing to complete Objective 11. Watson suggests you seek assistance from The United Way.

12. Voila! One community history has materialized.

PRINT IT!

ENJOY IT

SHARE IT!



BEST COPY AVAILABLE

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NORTH COUNTRY CHRONICLES
TEST BOOKLET

ASSESSMENT OF
COMMUNITY CULTURAL AWARENESS

GRADE 5

PREPARED BY:

Sally J. Allen & Dale I. Foreman
The Council for REAL Education

Betsy Burch, Sally Botzler, Cristi Burgess
Linda Lord, Mary Nethery & Gay Sato
Humboldt County Office of Education

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Bill C. Rich
superintendent

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NAME: _____

DATE: _____

NORTHCOUNTRY CHRONICLES
ANSWER SHEET

GRADE 5

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|---------------------|---------------------|
| 1. (A) (B) (C) (D) | 21. (A) (B) (C) (D) |
| 2. (A) (B) (C) (D) | 22. (A) (B) (C) (D) |
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| 6. (A) (B) (C) (D) | 27. (A) (B) (C) (D) |
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| 15. (A) (B) (C) (D) | |
| 16. (A) (B) (C) (D) | |
| 17. (A) (B) (C) (D) | |
| 18. (A) (B) (C) (D) | |
| 19. (A) (B) (C) (D) | |
| 20. (A) (B) (C) (D) | |

TEACHER ANSWER KEY

NAME: _____

DATE: _____

NORTHCOUNTRY CHRONICLES ANSWER SHEET

GRADE 5

- | | |
|---------------------|---------------------|
| 1. (A) (B) (C) (D) | 21. (X) (B) (C) (D) |
| 2. (A) (B) (C) (B) | 22. (A) (B) (C) (D) |
| 3. (A) (B) (C) (D) | 23. (X) (B) (C) (D) |
| 4. (A) (B) (C) (D) | 24. (X) (B) (C) (D) |
| 5. (A) (B) (C) (B) | 25. (A) (B) (C) (B) |
| 6. (A) (B) (C) (D) | 26. (X) (B) (C) (D) |
| 7. (X) (B) (C) (D) | 27. (A) (B) (B) (D) |
| 8. (A) (B) (B) (D) | 28. (A) (B) (C) (B) |
| 9. (A) (B) (C) (B) | |
| 10. (A) (B) (C) (B) | |
| 11. (A) (B) (C) (B) | |
| 12. (A) (B) (B) (D) | |
| 13. (X) (B) (C) (D) | |
| 14. (A) (B) (C) (B) | |
| 15. (A) (B) (C) (D) | |
| 16. (X) (B) (C) (D) | |
| 17. (A) (B) (C) (B) | |
| 18. (A) (B) (C) (B) | |
| 19. (X) (B) (C) (D) | |
| 20. (X) (B) (C) (D) | |

DIRECTIONS FOR MARKING

You will be marking your answers on a separate sheet. Print your first and last name and the date on the lines in the upper right hand corner of your answer sheet.

DO NOT MAKE ANY MARKS ON YOUR BOOKLET. This is how you will mark. Read each question carefully. Then find the number of that question on your answer sheet. Mark the letter of the answer you choose by filling in the space to cover the letter.

Let's try a sample question. Find the SAMPLE SQUARE on your answer sheet. Now read the question below.

SAMPLE QUESTION:

29. Who was the first president of the United States?

- (A) Benjamin Franklin
- (B) John F. Kennedy
- (C) George Washington
- (D) Abraham Lincoln

Find the row in the SAMPLE SQUARE that is beside the number 29. Notice that someone marked (C) in this row. Space (C) is marked because George Washington was the first president of the United States.

If you have any questions about how to mark, raise your hand.

BEGIN WHEN YOUR TEACHER TELLS YOU TO DO SO.

1. Which one of these is a part of the geography of Humboldt County?

- (A) Hudson Bay
- (B) Humboldt Bay
- (C) San Francisco Bay
- (D) Monterey Bay

2. Which one of these occupations has become important to Humboldt County because of the climate?

- (A) fur trapping
- (B) gold mining
- (C) oil drilling
- (D) timber falling

3. Relations between whites and Indians in early Humboldt County could be described as _____.

- (A) peaceful
- (B) violent
- (C) agreeable
- (D) unimportant

4. Who might have said this?

This place must be the right one for me. It reminds me of my home in another place. I will find my own land here to live on and develop.

- (A) a Native American
- (B) a European settler
- (C) a Spanish mission father
- (D) a soldier of Fort Gaston

5. What is one example of unfair treatment of a group in early Humboldt County?
- (A) The settlers weren't allowed to fish on the rivers in Humboldt County.
 - (B) Indians were forced to live in Spanish missions.
 - (C) The Gregg-Wood Party suffered along the way to the Pacific Coast.
 - (D) The murder of some women and children took place on Indian Island.
6. Which group below was in Humboldt County first?
- (A) English
 - (B) Wiyot
 - (C) Swiss
 - (D) Aleut
7. What part of your life shows that you belong to a special cultural group?
- (A) days you celebrate as important
 - (B) how much money you have
 - (C) what friends you have
 - (D) where you go on vacations
8. How does belonging to your own culture group make you feel?
- (A) don't care
 - (B) embarrassed
 - (C) proud
 - (D) silly

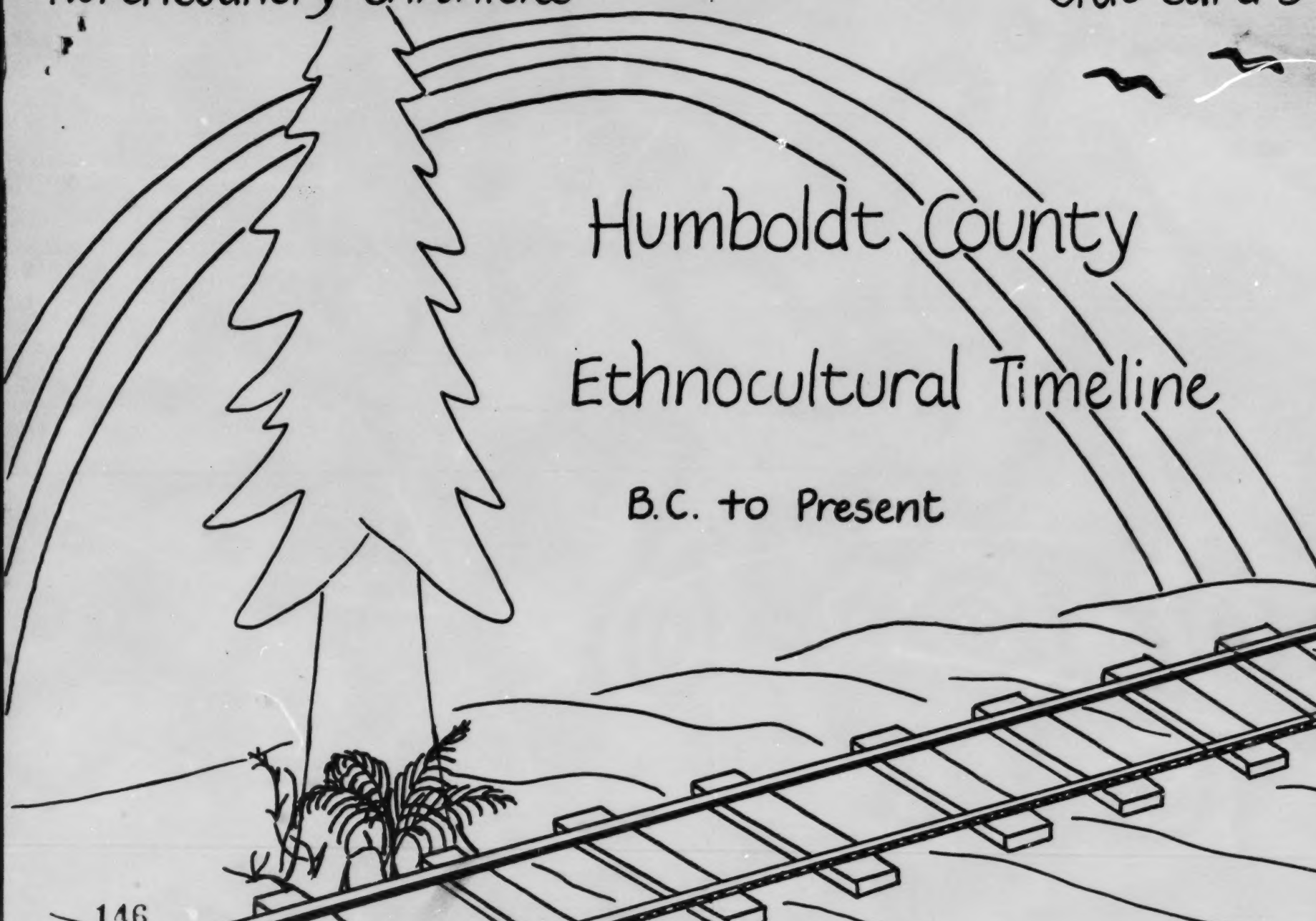
9. Imagine that you want to describe Humboldt County to someone who has never been here. Which description would be best?
- (A) It is a rocky island with short grasses, low bushes and dangerous reefs.
 - (B) It is a dry area of cactus and sagebrush with few rivers and lakes.
 - (C) It is a mountainous area of rugged peaks, waterfalls and high plateaus.
 - (D) It is a coastal area with much rainfall, forests and low, flat plains.
10. What was one way the weather and land of Humboldt County influenced the Native Americans living there?
- (A) They earned a poor living through ocean fishing.
 - (B) They moved around over large prairie areas.
 - (C) They harvested grains and timber.
 - (D) They lived well because it was easy to hunt and fish.
11. How do you feel about belonging to your cultural group?
- (A) I would like it better if I belonged to another group.
 - (B) I am sorry I belong to this group.
 - (C) I am not sure how I feel about my group.
 - (D) I am proud to belong to my group.
12. Which one of these tells the point of view of a Native American in early Humboldt County?
- (A) The white settlers are good to Mother Earth.
 - (B) The white settlers have been fair with us..
 - (C) We don't want to leave our homes and our land.
 - (D) We are used to moving our homes from place to place.

13. Which one of these tells the point of view of a white settler of early Humboldt County?
- (A) Native Americans need to be educated.
 - (B) There is enough land for all of us.
 - (C) Native Americans have much to teach us.
 - (D) There are not enough natural resources here.
14. What group was sent away from early Humboldt County because of prejudice?
- (A) the Indians
 - (B) the Spanish
 - (C) the Blacks
 - (D) the Chinese
15. What is one part of us that often tells something about our cultural group?
- (A) our hair color
 - (B) our name
 - (C) our age
 - (D) our body size
16. Which one of these ideas was shared by Native American groups in Humboldt County?
- (A) protecting nature's resources
 - (B) shipbuilding technology
 - (C) farming practices
 - (D) mining for gold

17. How would you feel if suddenly there were no more ethnic or cultural groups?
- (A) I would feel glad since everyone would be alike.
 - (B) I would feel happy because there would be no more wars.
 - (C) I would feel strange and wouldn't know how to act.
 - (D) I would feel sad since everyone would be alike!
18. Which one of these ideas was brought to Humboldt County by Portuguese and Italian settlers?
- (A) gold mining methods
 - (B) lumber cutting plans
 - (C) dairy farming methods
 - (D) ocean fishing plans
19. What is one example of prejudice against a group in early Humboldt County?
- (A) Whites forcing Chinese people to leave Humboldt County.
 - (B) The shooting of a white person in Eureka's Chinatown.
 - (C) Chinese people hanging white settlers in Humboldt County.
 - (D) Chinese people keeping their own religious practices in Humboldt County.
20. Why did some Native Americans attack white settlers in early Humboldt County?
- (A) Whites had settled in the richest areas and so Indians were starving.
 - (B) Whites had forced the Indians into missions and made their lives difficult.
 - (C) Indians wanted to teach whites a lesson for bringing soldiers into the area.
 - (D) Indians wanted to force all whites to move inside Fort Gaston for protection.

21. What do you have in common with other people in your cultural group?
- (A) We share traditions and beliefs.
 - (B) We have the same kinds of jobs.
 - (C) We all have the same history.
 - (D) We all want to be like each other.
22. Which one of these was brought to Humboldt County by Swiss and Scandinavian settlers?
- (A) knowledge of Christianity
 - (B) knowledge of dairying
 - (C) knowledge of use of money
 - (D) knowledge of ocean fishing
23. Which statement most likely tells the point of view of a Native American in early Humboldt County?
- (A) What the land gives me I will give back to it.
 - (B) Lumber, gold and rich soil are all waiting for me to use.
 - (C) I was forced to leave my home and sail to San Francisco.
 - (D) The east is where I would rather be.
24. Which one of these was among the very earliest of groups living in Humboldt County?
- (A) Hupa
 - (B) Portuguese
 - (C) Spanish
 - (D) Chinese

25. Which one of these would best describe the point of view of an early settler coming to Humboldt County?
- (A) "This land offers beauty but not many resources to make a living with."
 - (B) "This land is so strange and hard that it will be difficult to live here."
 - (C) "This land is poor and without much beauty in it."
 - (D) "This land is much like my homeland except for the trees which are far more beautiful."
26. Which sentence best tells how people of European cultures and Native Americans got along in early Humboldt County?
- (A) There were cruelties and constant struggles between both groups.
 - (B) The Native Americans and the European settlers avoided each other.
 - (C) The European settlers treated the Native Americans with respect.
 - (D) The Europeans fled the area because of the Native Americans.
27. On a drive around Humboldt County in a car, which one of these would you most likely see?
- (A) the Rocky Mountains
 - (B) a desert
 - (C) the Pacific Ocean
 - (D) a glacier
28. What group was sent away from early Humboldt County because of prejudice?
- (A) the Indians
 - (B) the Spanish
 - (C) the Blacks
 - (D) the Chinese



Humboldt County Ethnocultural Timeline

B.C. to Present



3,000 years B.C.



Native
Peoples:

HUMBOLDT
COUNTY

Karok

Yurok

Hupa

Humboldt Bay

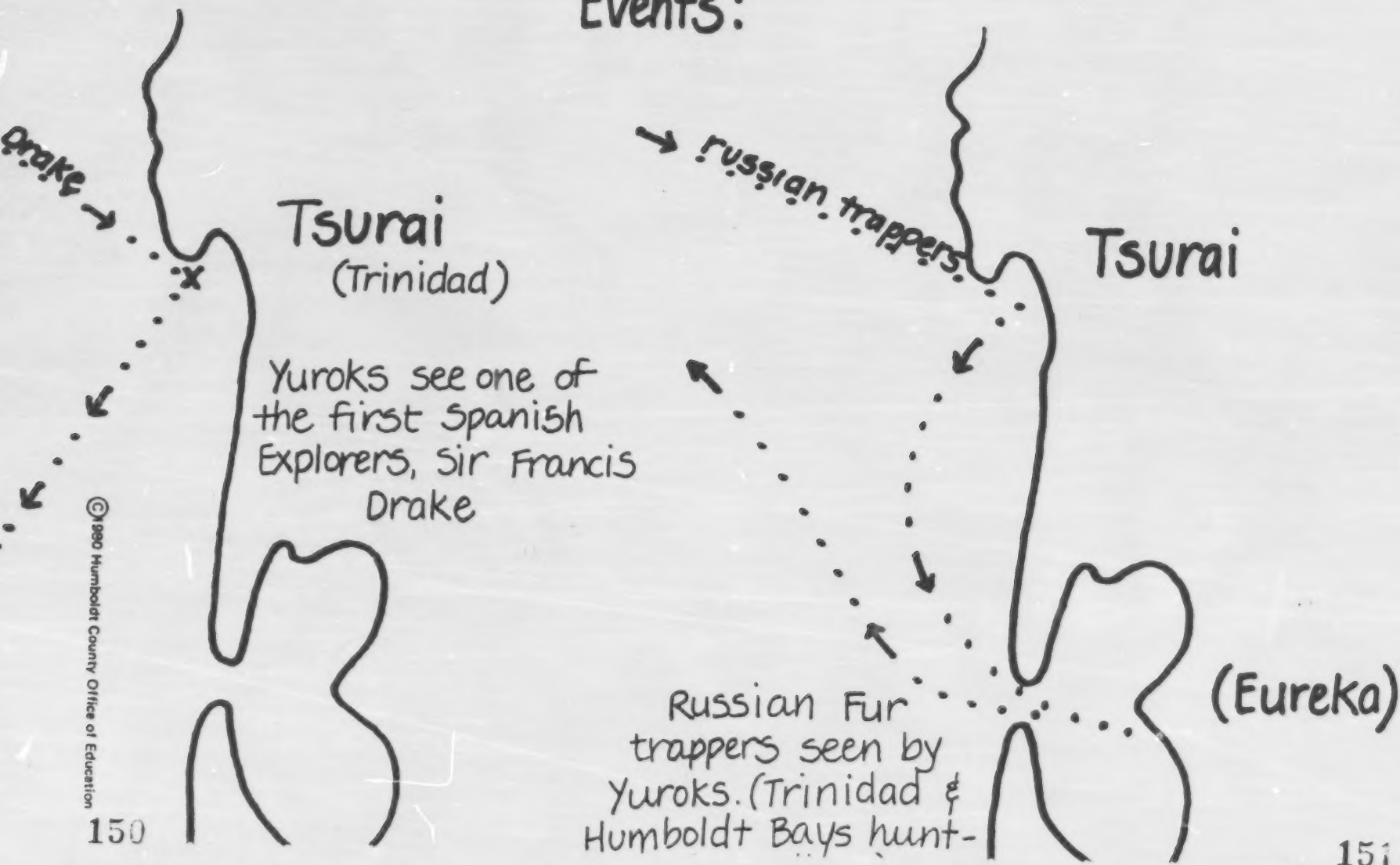
Wiyot

Sinkyone

1578

1700's

Events:



Contributions:



forest burned to
clear land for crops,
control insects,
foster hunting...



Tobacco-
used in smoking



Plants used for
medicine:

Yerba Santa... bronchitis
cascara sagrada... flu symptoms

1775

1792

Tsurai

spanish return in
search for trade items
and travel routes.
Explorers: Bruno de
Heceta & Juan Francisco
de la Bodega Cuadra.

Heceta and Bodega

Captain George
Vancouver stops off
during English
Expedition North

Tsurai

Vancouver

1848

Tsurai → . . . Gregg and Winship →

Mad River

Dr. Josiah Gregg and
Jonathan Winship travel
across the country
to the coast.

157

156

Gregg and Winship

1850.

• Tsurai

Native villages were
located all around the bay
and along the rivers.
Anthropologist Alfred Louis
Kroeber estimated there
to be 8,000 peoples
in the county.

1850

Trinidad

Uniontown

Buck'sport

The search for gold brought many peoples to Humboldt County from Europe and Asia. Conflicts between Native homes and Miner's Claims developed.

Some Ethnocultural
generalizations that
can be made
regarding locations
of different groups.

Black, Chinese
(Trinities)

Portuguese
(Bald Mountain)

French
(Blue Lake)

Portuguese
(Arcata)

Nova Scotians
New Brunswickans
(Bayside)

Black
(Eureka)
Chinese

Portuguese
(Inlet)

Swiss, Dane,
German
183

1860

Blacks can now
testify in court

Chinese comprise
15% of people in county.
Four-hundred-thirty-
nine Chinese are
miners between
Klamath & Humboldt
counties.

Native Americans are
forced to build roads
and farms. Children &
adults sold as slaves
all over California

Native Americans hunt
food & kill ranch livestock

The February 25th "Massacre" on Indian Island



Village destroyed
it's people killed by white
Eureka citizens. Many
other Indian groups
around bay killed the
same night...

During the months that followed some
450 Natives were taken from their
homes (of thousands of years) to areas
called "reservations."

1861-
1864 "Indian War Years" were times when the
Indian people tried to regain their
lands. A corral is constructed at Fort
Humboldt to hold 800 "Indian Prisoners."

1855

1853-1854

Black "hosteler"
(lodging supervisor)
working at

Fort Humboldt

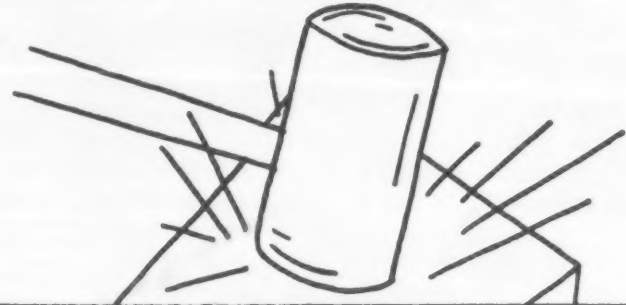


Some blacks head for mines

1854

California Supreme Court ruling:

No Blacks or Orientals may
testify in court against whites.



1854

Many Chinese mine for gold in
Trinities near Willow Creek.

Settlement named "China Flat."

All Chinese must pay Foreign Miners



Tax

187

1870

1870's

Black's register to vote



Many whites leave the mines. Chinese comprise 57% of the mine workers.

1871

Frenchman Clement Chartin begins town of Blue Lake - Also forms "Advocate" Newspaper and builds hotel.

1874

Remaining Natives are placed in separate schools.

1875

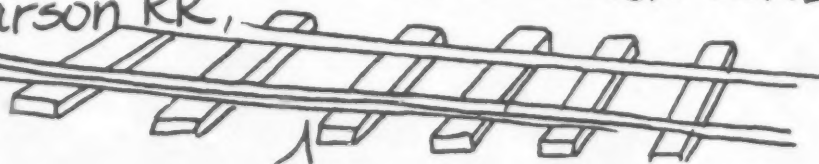
Some Natives buy land and form town of Indianola

Railroads built to mills from logging operations - Hundreds of Chinese are instrumental in the construction of these lines..... John Vance RR, Excelsior RR, Dolbeer-Carson RR, Eel River & Eureka RR, Arcata & Mad River RR

Roads -

And

WILDCAT RIDGE ROAD
OLD COAST ROAD
BEAR CREEK ROAD



1865

1863

"... no Indians in public schools." (In Humboldt county.)

1865

French Immigrants
Leon Chevret and
Francis Bincaz
open "Hotel Francais"
in Arcata

1867

Federal Circuit
Court rules:
"Chinese are
ineligible for
naturalization"

come to Hoopa Reservation

"Treaty of Peace and Friendship"

1864. but in 1866

Joint treaty signed
between the Native
Elders and White
Government Officials

More Natives taken
to Reservations at
Hoopa and Smith
River. Homes abandoned-
destined to become farmland

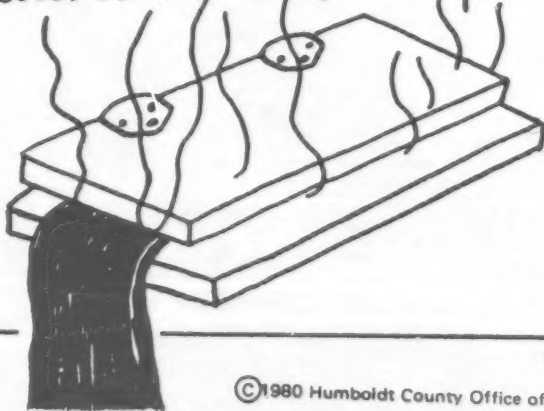
1880

1879

Chinese Exclusion Act

Californians who are concerned about the number of Chinese in state, restrict immigration from China...

Most Chinese in county now living in Eureka downtown area "Chinatown." They comprise most of the labor force in domestic service & laundries. Others own restaurants and shops...



The number of social and different Chinese groups called "Tongs" begin to cause conflicts.

The Korbel brothers from Czechoslovakia begin lumbering operation on "North Fork" of Mad River.

The "Masons" and "Highbinders" are adversaries.....

1885

Portuguese move into
Arcata & the Ferndale
Valley as dairy operators

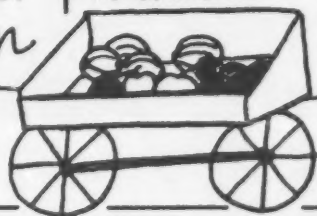


1887

1887

Dawes General Allotment Act
assigns land to heads of
Native Households

Some Chinese peddle
produce and other products
in Old Town



Chinese Expulsion

February 8th

"... The recent shootings in
Chinatown have finally taken
their toll. City Council member
David Kendall has been fatally
wounded between the crossfire
of the "tongs." "

After the shooting incident,
several hundred people
rounded up all of the Chinese
in the immediate area and
put them on boats to S.F.

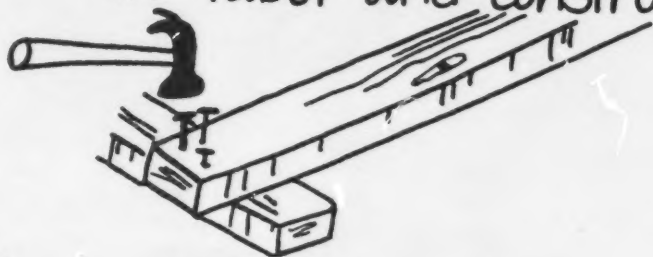


1886

Local boycott of Chinese
cigars and shoes

1890

Blacks replace Chinese
in labor and construction



1893

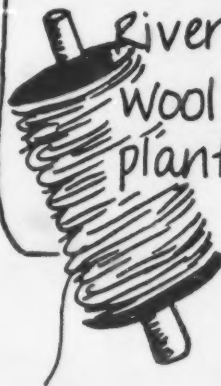
Blue Lake Advocate
reports Hoopa Reservation
dance lasting several weeks
(White Deerskin Dance)

Hoopa School open with 38
children enrolled.

Native American children
return to
Public Schools in County



Italian immigrants to the Eel
River Valley introduce
wool spinning and the saffron
plant used in food dyes...



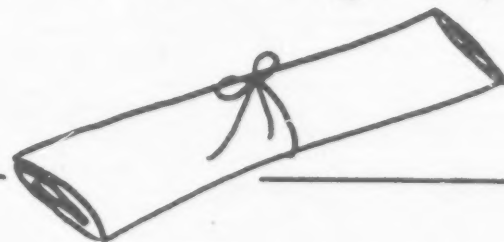
1900 - 1910

Specific news about various ethnic groups becoming more scattered...

"Indian school children sent to Indian school in Phoenix, Arizona"

Portuguese lease more ranches in Loleta and Bald Mountain for dairying.

Jack Norton Sr., local Native American is first to receive college diploma.



1909

Japanese Art Goods store near 5th & E
DYNAMITED

1906

Port Kenyon grows with Cannery business and influx of Chinese during season...

1920 - 1940

Thomas Woods, a black millworker attracts kin from Louisiana. Many come looking for jobs. Some are encouraged to bring oysters from Louisiana.....

1924

Congress
citizenship upon
all "native born."

All prohibitions on
Natives removed from books...

1937

"Dustbowl" refugees from
Oklahoma and Arkansas
migrate to California -
Many blacks help in the
building of dry docks.



1950 - 1960

Black athletes at Humboldt State College draw other black teams to the area in battle for league title

Black families moving into the area are faced with housing discrimination and other problems



Southern United States blacks move to the west seeking better opportunities

1954

Local Chapter of NAACP formed to handle job and housing problems.

(National Association for Advancement of Colored People)

1953

Ben Chin opens Canton Restaurant



1963

Jessie Short files suit against fed. government against moneys received from timber sales on Reservations.

183

1970



1968

Eureka High School gets black song queen and student body vice-president.

1974

Affirmative action program begun at Humboldt and College of the Redwoods. This means a program of active recruiting of Ethnic minorities.

1968

Indian Teacher Education Program formed at Humboldt State College. Organization helps in the advancement of Native American teachers.

1974

U.S. Government grants timber sale money to Karoks. Tribes must now decide tribal membership.

1972

James A. Howard becomes first black city councilman for Eureka

1978

Diminished salmon runs on the Klamath River prompt Fed. Government to look into Native fishing on the river. Natives maintain use for "ceremonial fishing rights on